

**Young People's Alliance**  
**Manual**

Presented by the  
U. B. C. E. Society  
Raymore, Missouri

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# Young People's Alliance

MANUAL

A Workers' Handbook for the

## YOUNG PEOPLE'S ALLIANCE

OF THE

EVANGELICAL ASSOCIATION.

THIRD EDITION

BY

REV. F. C. BERGER,

General Secretary.

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Publishing House of the Evangelical Association

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## PREFACE.

The many orders received at our Publishing House, the many inquiries that have reached this office, and the many eager, upturned faces of the best leaders at our workers' conferences all over the church, anxious to hear of any good, serviceable book which might be helpful to them in their local work, have repeatedly shown the imperative need of a manual or workers' handbook for the Local Young People's Alliance. Early in the history of the Young People's Alliance a manual was written by the Rev. C. A. Thomas in the German language and one in English by the Rev. J. C. Hornberger. Later another manual was provided in German by the Rev. C. Staebler, but all of these editions have been exhausted.

At several meetings of the Board of Control, the matter of again publishing such a book was considered, but for one reason or another, it was deferred until the present time. At the request of the Executive Committee, I have taken upon myself the responsible, though pleasant duty of preparing such a manual, as we deem will be helpful in the prosecution of the splendid work already done by our young people.

It has been my earnest endeavor to place in the hands of our Young People's Alliance workers, in compact and convenient form, a book of reference and methods which will be of practical service in promoting the highest interests of the Young People's Alliance. No doubt there will be many perplexing problems, ques-

tions of local concern, which will not be answered in this book, but I trust that the suggestions offered and methods presented will serve the purpose for which it is intended. If I have been enabled, amid the many other duties incident to this office, to place into the hands of our young people a book of reference and guidance which will help the officers and workers in the local Alliance and promote the cause which lies very near my heart, I shall feel amply repaid for the time and effort spent in preparing this book.

It is my sincere desire and fervent prayer that this little volume as it goes out on its mission may prove a friend and helper to many a pastor and local worker, may raise the standard of service and efficiency of the Young People's Alliance in general, and may serve a great purpose in carrying out the splendid motto of the Young People's Alliance, "For the Glory of God and the Good of Man."

**F. C. BERGER.**

*Cleveland, Ohio, April 1, 1914.*

Revised March, 1919

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# Chapter I.

## HISTORICAL SKETCH.

About three decades ago, an unusual interest became manifest among the churches of America in behalf of the young people. This resulted in the phenomenal young people's movement which united thousands and even millions of young people in definite Christian service. This was one of the greatest products of the church of the nineteenth century. Young people's societies were organized everywhere in the local churches of the several denominations, and soon the movement was inaugurated to gather the local societies into larger organizations for mutual uplift and for a more united effort in the extension of the kingdom of Christ. Appreciating the responsibility for the spiritual nurture of her youth and recognizing the need of a general organization for the purpose of more effectually uniting and utilizing her youthful forces in Christian service, the Evangelical Association was among the first to encourage the organization of local societies and also to effect a general organization for the purpose of more effectually promoting the work among the young people of our church.

Before the time of the formal organization of the Young People's Alliance, young people's societies had been organized in many parts of our church which were doing good service. As these societies increased it be-



came evident that a general organization was necessary in order to conserve the interests of our church and to promote the spiritual, intellectual and social life, and to foster a spirit of service and loyalty among our own young people. Many of the leading pastors and laymen of that time were convinced of the imperative need of such an organization and advocated the same in public and in private.

In the month of August, 1890, a meeting was called at Linwood Park, Ohio, to take into consideration the advisability and feasibility of effecting a general organization for the young people of the Evangelical Association. Some thirty pastors were present and Bishop J. J. Esher presided. It was resolved that such an organization should be effected and a committee was appointed to draft a constitution. Another convention was called and again met at Linwood Park, August 10 to 12, 1891, and the constitution, as prepared and submitted by the committee, was accepted. The formal organization took place at the General Conference, held in Indianapolis, Indiana, during the month of October, 1891, and was called the Young People's Alliance of the Evangelical Association. The Rev. C. A. Thomas was elected as the first president and the Rev. J. C. Hornberger as the first corresponding secretary.

This gave the young people's movement a mighty impetus and the Young People's Alliance has ever since enjoyed a steady and healthful growth. In its several activities, the Alliance has achieved marked success and has abundantly proved the wisdom of the General Conference in providing for the conservation of the youthful forces and utilizing the splendid, but hitherto latent talent of the young people of the church.

The following is a directory of the General Conventions and the membership of the Young People's Alliance from its beginning to the present time:

ORGANIZED AT INDIANAPOLIS, INDIANA, OCTOBER, 1891.

<i>Conventions</i>	<i>Date</i>	<i>Membership</i>
Linwod Park, O. ....	1892	Not given
Linwod Park, O. ....	1895	23,938
Naperville, Ill. ....	1899	34,960
Cedar River Park, Ia. ....	1903	35,674
Linwod Park, O. ....	1907	40,204
Oakwood Park, Ind. ....	1911	42,694
Present Membership, Jan. 1,	1914	46,780
Lomira, Wis. . . . .	1915	51,044

## Chapter II.

### THE OBJECT OF THE YOUNG PEOPLE'S ALLIANCE.

The object of the Young People's Alliance is clearly set forth in Article II of the Constitution: "The object of this society shall be to promote the religious, intellectual and social culture of the young people and friends of the Church." Its purpose also finds expression in our splendid motto, "For the Glory of God and the Good of Man."

The Young People's Alliance is pre-eminently a religious organization. It stands for Christian service which will give expression in the following manner:

1. *In service for God.* We are in the King's business. He calls for volunteers. He can use no conscript in his army. He demands loyal hearts and cheerful service. Every acceptable service rendered to him must be a service of choice. This will make his service a delight and a pleasure. Therefore we must first of all give ourselves in loving, unreserved consecration unto him "whose we are and whom we serve." He calls for the best there is in us. The best that we can bring is but little to reciprocate his great love. How gladly we should give him the best that we can render.

2. *In service for the church.* What we are is, next to the grace of God, what the church has made us. It is an honor to be a member of the church. Every true follower of Jesus Christ should be identified with his

church. If the church has extended to us her sheltering arms, opened to us her doors and admitted us into the family and household of God, should we not endeavor to reciprocate that expression of love and confidence by loyal and faithful service? No service should be too hard, no sacrifice too great, if by it we can promote her interests and thereby honor him who is the great Head of the church.

3. *In service for each other.* This is indicated in our name, the Young People's Alliance. It is an *alliance*, a band of young people allied together in Christian service. And what can be more beautiful this side of heaven than the devotion and fellowship of young people united in faithful and loving service "For the Glory of God and the Good of Man"? It offers the purest and most ennobling fellowship that earth can afford. It widens the circle of acquaintance and offers our young people opportunities of Christian service suited to their years. It directs their energies along well chosen lines of practical giving of their means for the support of the gospel, and places their gifts where they will bring the largest and quickest returns. The young people's movement of our day is one of the most remarkable achievements of the modern church. No congregation can afford to be without a young people's society. No Evangelical church is complete without a Young People's Alliance. Fortunate is the church with a great deal of young blood in its veins.

4. *In service for the community.* Wherever the Young People's Alliance is represented, the community should feel the benign influence which comes from the helpful and unselfish ministrations of our young people. We should lend an open hand to the poor, assist the

unfortunate, visit the stranger, relieve the sick, and bring cheer to the disconsolate. An act of kindness or "a word fitly spoken," may change the whole course of a life. In some lives there is so little sunshine. So many lives are cheerless and friendless. In so many homes there is so little love. A kind word costs nothing but means so much to those who are discouraged. A smile may be like a flood of sunlight on a dark and dreary day.

"Do you know the world is dying  
For a little bit of love;  
Ev'rywhere we hear the sighing  
For a little bit of love;  
For the love that rights a wrong,  
Fills the heart with hope and song;  
They have waited oh, so long,  
For a little bit of love."

5. *In service for the state.* In these days of social vision, social research and social service, the Young People's Alliance should keep step with all that makes for righteousness in public and private life. It should endeavor to place before the young people noble ideals and high standards. It should foster the spirit of patriotism and loyalty. Character in office should be our demand. Loyalty to the government and respect for those in office are everywhere enjoined. It should shirk no duty when called upon to defend the right and suppress the wrong.

6. *In service to the unsaved.* The Young People's Alliance is committed to evangelism. The Alliance should be evangelical and evangelistic. To bring souls

to Christ, to build them up *in* Christ and to send them out *for* Christ is the threefold mission of the Young People's Alliance. This should be the ultimate object of all our endeavor and the goal of all our effort. That Alliance is a success which brings souls to Christ. There is no greater power in the church than her young people to win other young people to Christ. "He that winneth souls is wise." "And they that be wise shall shine with the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

The Young People's Alliance is today one of the most vital factors in our denominational life, and no congregation can well afford to be without it. It affords opportunity for service especially adapted to our young people. It makes their service more intelligent and their giving more effectual. It makes them more devoted to the interests of our church. It opens up avenues of usefulness and offers opportunities not otherwise provided by the church. It is a training school which has wonderfully developed the talent of the church and has thus increased the possibilities of the young people for more effectual service for Christ and the church.

## Chapter III.

### THE MEMBERSHIP OF THE YOUNG PEOPLE'S ALLIANCE.

"The members shall consist of two classes: Active and Honorary.

"The Active members of the Alliance shall consist of the pastor, who shall have general supervision of the society, and all young people who are prompted by an earnest desire to seek their own improvement, as well as to promote the well-being of others. Active members only shall have the privilege of voting.

"Any person who is in sympathy with the object of the Alliance, and desires to aid in its work, may be received as an honorary member.

"Only persons of good moral character can be received as members, and must be elected by the Alliance, their names having been proposed at a previous meeting. All persons thus elected become members by signing the constitution."

The pastor is a member of the Young People's Alliance by virtue of his appointment, and has the general supervision over it. He is not the president, but the pastor of both the Young People's Alliance and the president and, as such, stands in close and vital relation with both. According to our church economy, the pastor stands at the head of the Young People's Alliance. But a wise pastor will not arrogate to himself the duties and responsibilities devolving upon the president, but will try to get the best possible service from him. A wise general will not override his subordinates, but will take them into his counsel and plan the campaign with



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them. The pastor should meet often with the officers of the Alliance. This is his cabinet among the young people. Through the Alliance he works this department of the church. The closest and most harmonious relations should exist between the pastor and his young people, and the young people and members of the Young People's Alliance should seek in every way to assist the pastor.

The active members of the Alliance may be any young persons of good moral character, whether professing Christians or not. If they are in sympathy with the church and believe in the Bible and wish "to seek their own improvement as well as the welfare of others," they have all the rights of full membership. This is all that the constitution requires.

Of course, it should be the earnest prayer and endeavor of the young people of the Alliance, who are Christians, to bring their unsaved associates to a saving knowledge of Christ. This is one of the great purposes of the Young People's Alliance. It is a great step for them to unite with the Alliance, especially if they are received in an appropriate service in which the constitution is read and signed. They evidently are well disposed and favorably inclined toward the church or they would not take this step. How natural is the next step to accept Jesus Christ as a personal Savior and become identified with the church. Many have thus been brought to Christ and into the active service of the church through the influence of the Young People's Alliance. This becomes a stepping-stone to something higher.

The designation "young people" may not always mean young in years. Many who are young in their

Christian life and experience may need the training in public service that is afforded by the young people's meetings. Again, they may be young in spirit and find pleasure and profit in the work of the Young People's Alliance. As a rule, members are not apt to stay in the Alliance too long. The great danger is in leaving it too soon. In some of our young people's societies, the middle-aged people are needed. In some congregations there are not many young people and if those of middle age withdraw, there is great danger that the young people may become discouraged and the Alliance suffer or perhaps be discontinued. For the sake of the young people, the church, and the community, the middle-aged members should continue to be personally and actively identified with the Young People's Alliance. They can be useful without bearing the responsibilities which should rest upon those who are young in years as well as in experience.

The honorary members are all persons who, though no longer young, are still interested in the welfare of the Young People's Alliance and wish to be identified with it. Perhaps they were members of the Young People's Alliance in former years. Though they can not attend the meetings regularly, they can come occasionally to encourage the work and show their appreciation of the young people and their services.

Their names should appear on a separate list under an appropriate heading. Though they are not voting members nor supposed to hold office in the Alliance, yet they should give their moral and financial support. Persons should only be placed on this list upon their request and the consent of the Executive Committee.

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As a matter of courtesy, as well as to receive the benefit of their mature judgment, it would be well occasionally to invite them to speak or to take some other part in the meeting. It might be well also to have a service once a year in honor of the honorary members with one of their number as leader. This will promote mutual regard and interest between the older and younger members of the church and will enlist the sympathy and co-operation of both.

## Chapter IV.

### THE RECEPTION OF MEMBERS.

There is not much danger of putting too much stress upon the reception of members into the Young People's Alliance. There is much more danger that we do not estimate the importance of this step as we should. The reception of members is often treated with too much indifference. Consequently it requires nothing, means nothing and does nothing. Membership in the Young People's Alliance will mean much more when it is duly magnified, and when members are properly received. It is an honor and also has its duties and responsibilities which should be definitely understood and accepted in all sincerity.

The reception of members should be made impressive and solemn. Its dignity and value should be emphasized. The candidate should unite with the Alliance thoughtfully and intelligently. The Constitution provides that the name of the candidate should be presented at a previous meeting of the Alliance. This is an explicit requirement of the Constitution and should be observed in every instance. It serves as a safeguard in giving every member time to think and to act according to conviction. To avoid the danger of receiving an undesirable candidate, the voting upon the reception of members should always be by ballot.

The name can be proposed at any meeting of the Alliance. But as a rule, it is better to vote upon the

reception of a candidate at the regular business meeting, where there will be more time for proper deliberation and procedure. The Constitution of the Young People's Alliance should be read at the time of the reception of members, so that they will know what it implies and what will be required of them.

A simple but impressive service should be arranged in which the new members are formally welcomed and duly received into the membership of the Young People's Alliance. The regular devotional meeting is no doubt the most favorable time and place. A suitable service may be arranged somewhat after the following manner. The president may state that he is glad to announce that a name or a number of names have been proposed for membership and have been favorably acted upon, and that they will be very happy to receive these persons into the membership of the Young People's Alliance. The recording secretary will then be requested to read the names. While a hymn is being sung, those persons should come to the front seats or stand before the altar.

The president will say to the new members as they stand before him: "Dear Friends: You have signified your desire to unite with the Young People's Alliance of our church. We trust that you have read the Constitution and know what it requires as well as what its privileges are. By a special vote of the Alliance you have been accepted and are now to be received into membership with us. This is an expression of their confidence and interest in you. By this step you have declared that you are prompted by an earnest desire to seek your own improvement as well as to promote the welfare of others. You need the Alliance and the Alliance needs you.

“What can be more beautiful this side of heaven than a company of young people who are seeking to promote one another's welfare and also endeavoring in a united effort to extend the Master's kingdom? There has never been a time in the history of the Christian church when there were so many young people banded together in Christian fellowship and service. Never before has the door of opportunity been opened so wide as now for the consecrated efforts of young people.

“We remember the charge of Paul to his spiritual son Timothy, ‘Stir up the gift that is in thee,’ and again, ‘Let no man despise thy youth.’ One of the great purposes of the Young People's Alliance is to improve the talents of the young people and to train them for service. It offers you a field of activity especially adapted to your years. This is a fellowship of service and we hope and trust that you will always be willing to do your part. May you find the secret of all true joy, the joy that comes by serving others.

“It is with great pleasure that we receive you into the love and fellowship of the Young People's Alliance. We wish to assure you of our interest and our prayers. May the Young People's Alliance prove an inspiration to you, and may you in return prove a blessing to the Alliance. We pray that there may be given you the twofold grace which God promised to his servant Abraham, ‘I will bless thee and make thee a blessing.’ ”

While the new members are seated in the front seats, the pastor may add some appropriate remarks, expressing pleasure in welcoming them into the fellowship of the Alliance, giving them some kindly admonition and reminding them of their duties and privileges in their new relation.

The President will say to the members: "And now, dear members and friends, in receiving these members into fellowship with us, have we not assumed especial duties toward them? Have they not by this act been brought nearer to us in fellowship and service? Shall we not assure them of our faith, our confidence and our assistance in every trial or difficulty which may come into their lives? As a token of our regard for these newly received members, as an expression of our pleasure in welcoming them into our Alliance, all of the members will please arise. And now while we all stand, let us together sing 'Blest be the tie that binds,' and then kneel, and let there be a few moments of silent prayer after which our pastor will please lead us in the closing prayer."

The recording secretary should be ready with the Constitution, pen and ink in front of the audience. While a suitable hymn is being sung, the persons whose names have thus been acted upon shall sign the Constitution in the presence of the audience. The public signing of the Constitution will serve to impress the members, new and old, with the significance of this act and what it involves.

At the same time, the newly received members should be assigned to one of the several departments of the Alliance and so announced by the president. Every member should be on one of the departments and put on some committee and the sooner they are put to work, the better. It would be a splendid investment if every Alliance would purchase a supply of Young People's Alliance Constitutions and present a copy to every member when received into the Alliance, if not before. It will make them more intelligent as to their duties and



more loyal and devoted to the interests of the Alliance.

When members are received from the Junior Alliance into the Young People's Alliance, a whole service, either the Young People's Alliance hour or the whole Sunday evening service, should be given them. Let the junior superintendent prepare a special program and make the promotion exercises an epoch in the lives of the Juniors. In this service, both the Seniors and Juniors should be present. After these exercises, the Juniors may be introduced to the pastor of the church or the president of the Young People's Alliance who will proceed formally to welcome them into the love and fellowship of the Young People's Alliance. For the reception and promotion of the Juniors consult the splendid chapter in Dr. Staebler's Junior Manual which gives a very good and appropriate ceremony for the promotion and reception of the Juniors, which need not appear here again.

In receiving honorary members no form need be used. They are not usually received in a public meeting, yet if it is so desired, there is no objection to their being received publicly. It is usually announced that they have consented to become honorary members, and in this way show their interest in and their appreciation of the work of the young people. The president or pastor may, on behalf of the young people, give them a word of welcome and their names should be added to the list of honorary members.

## Chapter V.

### EFFECTIVE ORGANIZATION; ELECTION OF OFFICERS AND APPOINTMENT OF COMMITTEES.

In these days organization counts for much. We see it in the commercial, political, social and religious world. The difference between an army and a mob is organization. The difference between a pack peddler on the highway and a department store is organization.

Webster defines "organize" thus: "To arrange or constitute in parts, each having a special function, act, office or relation: applied to science, government, an army and the like." All this applies fittingly to the organization and purpose of the Young People's Alliance.

When Commodore Vanderbilt was seventy years old, he foresaw that the travel and transportation of this country would not be by water, but by rail. Because of this, he organized the great New York Central Railroad System. Before this it took four good days to go from New York City to Chicago, with at least four changes on the way. Now one can leave New York City late in the afternoon, arrive in Chicago the next morning, have six hours for business and get back to New York early in the morning of the third day, eighteen hours each way. "Time is money" in these days and this is only one instance in which organization saves much valuable time and expedites business.

The Young People's Alliance is a part of the organization of the Church. It is an important part of the working machinery, "a wheel within a wheel" and the wheel is made to go. As the Sunday-school is a Bible reading and Bible studying service of the church, so the Alliance is a working department of the church.

We should bring the Alliance up to the highest point of efficiency and effectiveness. Anything less is unworthy of the great purpose for which it was called into being, viz.: "For the glory of God and the good of man." In our day, the best is none too good. In order to accomplish the high purpose of our calling, the Alliance should be fully and thoroughly organized, according to our constitution, which should be read frequently at the business meetings, so that all may know its requirements. Or, better still, let the Alliance purchase a supply of constitutions and place a copy into the hands of every member.

Every department should be officered and every committee completed and put to work. They are all important and each has a definite sphere of work. It is remarkable how the several departments provide for every phase of Christian duty and service. They provide for our spiritual, intellectual, moral and social welfare and direct the youthful forces along well-defined lines of Christian service such as visiting those within and without the church, giving aid and assistance to the poor and needy, studying and supporting missions and training for honorable and useful citizenship. All this is provided in the constitution and covers the whole range of duty and service. Every one who studies the constitution carefully, will be impressed with the thought that it meets, in an admirable way, all the needs of

our young people, temporal and spiritual, in body and soul, for time and eternity, and is all comprehended in our beautiful motto, "For the Glory of God and the Good of Man."

The first step in effective organization is an efficient corps of officers at the head of the Alliance. We do not want the kind the boy described who said, "We have a splendid *corpse* of teachers in our Sunday-school." We need good, live, energetic workers as officers of the Alliance; not necessarily the gifted and learned ones, but such as have the work at heart and love God and his cause. If, then, they are talented and educated and consecrated to God and his service, so much the better. In the cause of Christ love counts for more than talent. "If I had the tongues of men and of angels, and have not love, I am become as a sounding brass, or a tinkling cymbal." Yes, love is greater than eloquence. Compare the life of Moody and Ingersoll, who were born, lived and died nearly at the same time. The advantages were on the side of Ingersoll, but see what each has left. Love, consecration, service, are the things that count.

The officers should be elected in good time, several weeks before the expiration of the term, in order to enable those elected to plan the work for the new term. Too often this is neglected until the term has expired. Then the first few meetings of the new term are leaderless or the leader has not had sufficient time to prepare, the topic cards have not been provided and several weeks have passed before the Alliance is again in line. The election should be held at stated times which should be borne in mind by the president and pastor. The constitution provides that the pastor preside at the elec-

tion, which is entirely fitting and proper. He should see that "everything is done decently and in order" and in accordance with the Constitution and the Discipline. After the officers are elected, let the Executive Committee meet as soon as convenient and complete the organization by selecting a Junior Superintendent and filling out the several committees. As a rule this will work out better than to choose the committees the same evening and in open session. Much of the work of completing the organization can be done much more satisfactorily in a private session of the Executive Committee than in a meeting which is thrown open to the entire audience. Take time to discuss the needs and distribute the work. Readjust and rearrange the committees if necessary in order to get the most suitable persons for the several committees and equalize the working force. Make the committees large enough so as to enlist as many of the members as possible. In the average Alliances every member can be put on some committee.

Make the chairmen of the several departments responsible for the work falling to them. Let each call a meeting of his department and plan the work for the term. "Plan your work and work your plans." Put as many to work as possible, but see to it that the work is done. Keep a record of all that is done so as to enable you to report at the business meeting.

If it should happen that you were not elected to office or put on a committee, go to work anyhow. That will give you a chance to put in good, hard service everywhere. During the Civil War, an orderly under General Phil. Sheridan, having carried out a command of his superior officer, rode up with considerable satis-

faction and said, "What next?" The General ran his eye over the field and said, "You'll find good, solid fighting for two miles up and down the line and if you have a mind to, you can pitch in 'most anywhere."

The by-laws provide that "The officers of the Alliance shall be elected annually, by ballot". But it may be advisable in many Alliances to reorganize oftener than that. Where there are constant changes taking place, as is very apt to be the case in the membership of the Young People's Alliance, it may be advisable to reorganize every six months. Where this is desired, the by-laws can be changed by a two-thirds vote of the members present at any regular meeting, providing that the Alliance has been given written notice by the Secretary at the previous meeting.

## Chapter VI.

### THE PRESIDENT.

“The officers of the Alliance shall be a President, Vice-President, Recording Secretary, Corresponding Secretary, Missionary Secretary, Bible Study Secretary, and Treasurer, and when there is a Junior Alliance, a Superintendent for the same, to be elected from among the active members of the Alliance, with the approval of the preacher in charge of the congregation with which the Alliance is connected. The Junior Superintendent and the Bible Study Secretary shall be elected by the Executive Committee. The President, Vice-President and Corresponding Secretary must be members of the Evangelical Association.

“The President shall preside at all meetings of the Alliance (except at the election of officers, when the preacher-in-charge shall preside), and shall have supervision of all its affairs, taking special care that everything is conducted in harmony with the constitution of the Alliance and the Word of God. He also shall have charge of the Department of Christian Work.”

The president is the chief executive officer of the Young People's Alliance. He should watch over the interests of the society and see that the several committees perform the duties devolving upon them.

He should be a Christian in belief, in experience and in practice. He should have the gift of leadership and possess the grace of judgment, tact and perseverance. We place the Christian life first, as that is fundamental. As he is the chairman of the Department of Christian Work, and as he has special oversight of the spiritual work of the Alliance, it is pre-eminently necessary that he be a Christian in experience and example.



As a Christian, he should be a worthy and intelligent member of the church. By intelligent we mean that he should be acquainted with the "polity, doctrines, history and present activities of our church." If he is to interest the young people in its enterprises, he must know what the church is doing. In order to do this he should read our denominational literature. He should be loyal and devoted to the interests of our church.

He should attend upon the means of grace, especially the prayer-meeting and the preaching service and thus, by word and deed, influence others to do likewise. As a member of the quarterly conference, he should give a specific and definite report of the condition of the Young People's Alliance and its activities.

He must exercise good judgment. It is necessary for him to know what to do and how to get it done and what plans or methods to use. He must have tact in order to know how to get people to do what he wants to have done. The best president is not necessarily the one who does the most work or the one who is the greatest talker, but who knows how to get others to do the work. Mr. Moody said, "It is better to put ten men to work than to do the work of ten men." That takes tact. He must also have the grace of perseverance. Without it many a good plan will fail. One thing actually accomplished is better than half a dozen projects begun and then discontinued.

As a leader of the Alliance, he should lead, not drive. He should be ready and willing to take the lead in every good and worthy enterprise. He should be willing to spend time and money for the good of the Alliance. Quietly and modestly he should endeavor to keep the several departments in motion, suggesting plans, head-

ing new enterprises and seeing that they are carried out. All this should be done, however, without overriding the chairmen and officers.

*His committees.* The president should keep in close touch with the chairmen of the several Departments and their committees. He should call the Executive Committee early in the new term and carefully go over the work of the Alliance with them. He should help the chairmen to plan the work of their respective departments and render all needed assistance. He should inquire into the work and progress of the Junior Alliance and join heartily with the Junior superintendent in the work for the Juniors. He should preside at all of the meetings of the Executive Committee and at the business meetings, unless he sees fit to call on the vice-president or the pastor to do so. Only at the election of officers the pastor shall preside.

The president should attend, as far as possible, the meetings of the several committees. He has the right to attend every committee session and should often exercise this right. He should be with the committees to lend inspiration, assistance, advice and encouragement. If the president finds it difficult or impossible to attend all the committee sessions, let him at least drop a line to the committees, assuring them of his interest and co-operation or suggesting something which he wishes to bring to their attention.

Where a committee is not doing good work, the president should be free to make such suggestions as he thinks would be helpful, and which should be thankfully received and appreciated by the chairman and the committee. As a rule it is better to suggest plans to the chairman and, if possible, leave him under the impres-

sion that it is *his* plan. He will feel better and will at the same time be more interested in having it carried out. On the other hand, if a committee has done good work, commend them for it and let them know that it is appreciated. Do not wait to put flowers on their caskets, but strew them on their pathway.

At the devotional meeting the president should be present to see that the meeting is properly opened, conducted and closed. He should keep his "hand on the throttle and his eyes on the rail." He should have the meeting opened and closed on schedule time, especially if it precedes the evening preaching service. He should see that the librarian distributes the Bibles and song-books in time, that the table, organ and chairs are in order, and that the room is properly ventilated. It is not said that he must do all this himself, but he is to see that it is done. Much of the success of the meeting depends upon the environment. Many a good meeting has been spoiled by a thoughtless janitor.

The president should be an example to the young people by participating in the meeting. He should be a model for the rest in not talking too long, but just long enough. What he says should be brief and to the point. He should try to inspire good cheer and to make each one feel perfectly free and at home. The president should take his turn in leading the meeting and give the rest of the members a model meeting. By word and example he should seek to lead and inspire the entire membership of the Alliance and thereby incite them to greater and better things.

If a hymn is called for or announced in a low tone of voice, he should ask for the announcement again or should repeat it himself so that all can hear and un-

derstand it. If a Scripture quotation or testimony is given inaudibly, let him repeat it with a word of encouragement. He may also, for the sake of variety, interject a question or make a suggestion. An "amen" or "good" after some timely expression or testimony may wonderfully encourage the participant.

If a person comes into the meeting with whom the president or others are acquainted and who they are confident will bring an inspiration to the meeting, the president should go to the person and ask for a few words to the Alliance. If he gains his consent, the president should introduce him to the meeting stating that they are glad to have him in their midst and will appreciate a word from him. If an older member of the church comes to the meeting, he too, should be made to feel at home and asked to participate in the services.

It is a splendid custom for the president to make the announcements at the opening of the meeting, say after the opening prayers. All items of business should be disposed of at this time so that the close of the meeting can be left for prayer and the Mizpah benediction. At the proper time the president should rise and the leader should give him the time necessary for the announcements. These should be made distinctly and definitely. The president should have the several items which he wishes to announce well in mind, or still better, have them jotted down in his note-book. It is an art to be able to make an announcement properly. It should be brief and brisk and be made to stick. The other services of the church as well as of the Young People's Alliance should be announced, as also the topic and leader for the next meeting.

## Chapter VII.

### THE VICE-PRESIDENT.

“The Vice-President shall perform the duties of the President in his absence. He shall have charge of the Department of Literary and Social Culture.”

The designation “Vice,” is a Latin word which means *in the place* or *instead* of. So the vice-president is to act in the place or instead of the president in his absence. But the vice-president is not only to be in evidence when the president is away, but is to be the right hand man of the president when he is present.

Too often the vice-president is considered of little practical use except when the president is on a vacation or otherwise detained. He is a kind of an “emergency wheel” and is pressed into service when the other wheel is disabled.

The Constitution has wisely made the vice-president chairman of one of the most important departments which will give employment to his heart and mind. (See Department of Literary and Social Culture.) The office of vice-president should be magnified and made of real value to the Alliance. The very fact that he is the vice-president, suggests that he is among the best workers of the Alliance or he would not have been elected to this office. If so, he should be one of the most active in the open meeting.

The president should share some of the duties and responsibilities of the Alliance with the vice-president.

They should often confer as to the best and wisest plans for the good of the Young People's Alliance. Like David and Jonathan they should stand in closest relationship and friendship. It is unwise, to say the least, for the president, unfortunate for the vice-president and a distinct loss to the Alliance if the vice-president is disregarded and ignored. The vice-president, next to the pastor, should be the president's best counselor.

If the vice-president is to "perform the duties of the president in his absence," it is certainly a matter of wisdom to give him some of the duties when he is present. If he is expected to do *all* of the work when the president is absent, he surely ought to be expected to do *some* of the work when he is present. And the sooner a part of the work is given and shared with the vice-president, the better for all concerned. One purpose of the Young People's Alliance is to develop leadership, and here is a splendid opportunity to do so.

For instance, the president might ask the vice-president to preside at some of the business meetings or the meetings of the executive committee, even if he himself is there. This would give practice to the vice-president while the president would not lose anything by the arrangement. He might ask the vice-president to take the oversight of some of the devotional meetings. It will do him good to be responsible, in an especial way, for the success of the meeting even though he is not the leader. The president may ask the vice-president to make the announcements of the evening, furnishing him with the items to be announced. He might ask the vice-president to meet with one or the other committee in order to become better acquainted with the work which the committee is doing. If the president is supposed

to attend the sessions of the committees, he will find it practically impossible to attend them all. Let him divide this work with his assistant, the vice-president. In this way the vice-president will become better acquainted with the whole Alliance machinery and become the best adviser of the president.

More than that, in many instances (though not necessarily, but as a natural sequence), the vice-president is elevated to the office of president, when a change takes place in the official leadership of the Alliance. If this is true, then it would be a splendid apprenticeship and preparation if the vice-president had some of the work thrust upon him before he comes to this office. In some Alliances they have a law, written or unwritten, wise or otherwise, which provides that a member can be elected to the same office for only one or at most two terms. The wisdom of this arrangement must depend largely upon the talent at hand. But in any event, it is well to keep an eye on the future and raise up leaders who will not be entire strangers to the work when its duties are thrust upon them.

## Chapter VIII

### THE RECORDING SECRETARY.

“The Recording Secretary shall keep a record of the members of the Alliance; shall obtain the signature of each newly elected member to the constitution, and shall record the proceedings of all business meetings of the Alliance. He shall have charge of the Department of Sympathy and Relief.”

Fortunate is the Young People's Alliance with a tidy, accurate and punctual recording secretary. To him is committed the care and keeping of the records of the society. It is not a difficult task, but one which needs care and promptness. He records the transactions and activities of the Alliance in the book to which we frequently turn for necessary information.

The Alliance should procure a well-bound and serviceable book, sufficiently large to record the transactions for a number of years. The minutes should be recorded plainly and neatly with pen and ink. No clippings or printed matter should be pasted in the records just to save the work of transcribing some resolutions or other matter. It looks just a little bit lazy and spoils the appearance of the book.

Notes may be taken with a pencil in the course of the business meeting. These should be taken accurately, but should not be entered upon the records until they have been read and approved. Then they should be transcribed immediately in a plain and legible hand. Do not put the book away until the minutes have been



recorded. Do this while the transactions are still fresh in mind. It can be done much more quickly and accurately immediately after a business session than just before the next, and it gives the appearance of carelessness to come to the next meeting with the notes not entered in the records.

The minutes should include all motions passed, and as far as possible in the same words in which the motion was put. If the secretary is in doubt as to the wording of the motion, he may request the mover to put it into writing. This is not necessary in every instance, only when the action would probably come into question later. It is also good practice to record the names of the persons who made and seconded the motion. It will increase interest among the members and encourage them to participate more freely. Only motions which are adopted are recorded.

The minutes should be stated plainly and concisely. Have regard to the literary style as this all goes on record. Seek for the words which will most nearly express the meaning of the transactions. They should be accurate, but if to the accuracy you can add good composition, it will be all the better. The best style may not always be possible in the hurry of the business meeting. This may be improved when the minutes are entered upon the records, but should be done without changing the sense of the transactions.

As a matter of quick and convenient reference, it is a good idea to leave a sufficient margin at the left side of each page for notes calling attention to the contents of each paragraph. Each business item should stand in a paragraph by itself. Then at the left of the paragraph may be written in red ink the item of

business contained in the paragraph. It will greatly facilitate the work in looking up certain transactions.

It is well for the secretary to acquaint himself with the minutes of former meetings as some item may be called for in the course of the business meeting. The book should be brought to every business meeting, as one never knows what may be called for. The old record books should be carefully preserved either in the library of the church or in the custody of the secretary. As a matter of reference and record, these volumes will become more valuable as the years go by.

The recording secretary should also be the secretary of the executive committee and attend all the sessions. The minutes of the executive committee should be kept just as carefully as the minutes of the business meetings of the Alliance itself because this is an important part of the work of the Alliance. These minutes should not be entered upon the official record of the Alliance. It would be an excellent plan if the recording secretary would preserve all the committee reports including the reports of the executive committee. Each committee should be furnished with uniform paper and all the reports of one year be put into patent binders. In this way you will have on file each committee report for the whole year to which you can readily refer.

The work of the recording secretary at the business meeting should include a report of the work of the executive committee and especially such items as should be brought to the attention of the Young People's Alliance.

The by-laws provide that the pastor-in-charge and the recording secretary and treasurer shall prepare the annual statistics of the Alliance. If the records are

properly kept, the secretary can easily and accurately prepare the annual report. But if not, there is no possible way in which this can be done. The record should contain every item of needed information. Therefore the secretary should insist that every committee report should be submitted in writing. This is imperatively necessary in order to make a complete record. It is an easy matter to make out a report to the conference branch secretary if the items have been entered upon the minutes. Where this is lacking, it will be impossible to get out anything like an accurate report. If the reports fail in the local Alliance, they necessarily must fail in the conference branch and in the general statistics. More than that, a written report will stimulate a better report at the business meeting, as the committee will not want to put on paper, "No report this month."

Another very important duty of the recording secretary is to keep a record of the members of the Alliance and to obtain the signatures of the newly received members to the Constitution. As a matter of convenience, a sufficient number of pages may be reserved in the back of the book for the constitution and the list of names. Where the Alliance is large, a separate book might be advisable. The list of active and the list of honorary members should be recorded separately. It is the specific duty of the recording secretary to secure the signature of every newly elected member to the Constitution. This will give meaning to their reception and will impress them and the Alliance with their solemn obligations.

The secretary should never remove or cancel names from the membership roll. He is not to revise, but to

keep a record of these names. He may call the attention of the executive committee, of which the pastor is a member, to certain delinquent members, but these names should not be removed until every alternative has failed and the executive committee has taken action and has properly disposed of the case.

## Chapter IX.

### THE CORRESPONDING SECRETARY.

“The Corresponding Secretary shall conduct the correspondence of the Alliance.” This is a very brief and concise statement of the work of the corresponding secretary. But what this includes and how the work is to be done may not be so clear. In order to distinguish the work of the corresponding secretary from that of the recording secretary, it is correct to say that the recording secretary has to do with the transactions within the local Alliance, and the corresponding secretary with what is received and that which is sent out through the mails.

The corresponding secretary should be well acquainted with the church and the work of the Young People's Alliance, not only in its local activities, but in its relation to the conference branch and the General Alliance. For this reason he should be a person of mature experience and should not be too frequently changed, as the corresponding secretary is the connecting link between the conference branch and the local Alliance. Whenever a change becomes necessary, such change should be reported at once to the corresponding secretary of the conference branch so that the connection shall not be broken.

It is the duty of the corresponding secretary to receive and pass to the proper committees anything from the outside pertaining to the work of the Young Peo-

ple's Alliance. When the duty is clear or when it does not need any action on the part of the Alliance, it should be answered promptly and carefully. If it is a communication which demands the action of the Alliance, it should be brought to the notice of the executive committee, usually given to the president, who in turn will bring it to the attention of the Alliance or some committee as the case may demand.

There may be a solicitation for money, or a request by some one for the privilege of an appointment at the Alliance hour. The cause may be legitimate or it may not. If the corresponding secretary is not acquainted with the parties in question, the matter should at once be brought to the attention of the executive committee. It is not for the secretary to pass judgment or to lay aside the letter and pay no further attention to it. In this way many important communications have been side-tracked which should by all means have come to the attention of the Alliance. But the corresponding secretary may be in a position to know more about the matter than any other member of the committee and should be permitted to give his opinion. But the committee, and not the corresponding secretary, has the final word as to whether any further attention shall be paid to it or not. Moneys going to the regular work of the church or Young People's Alliance, should be sent by the treasurer.

The corresponding secretary is the connecting link between the Alliance, the conference branch and the General Alliance. There are matters of paramount importance coming from the branch officers or from the General Alliance which should immediately be brought before the local Alliance. If this is not done and if the

letter is laid aside, the local Alliance is cut off from the branch activities and both the branch and the local Alliance are the losers. It is next to impossible to get in touch with some local Alliances, simply because the secretaries fail to do their duty. These should either get to work or resign.

The corresponding secretary of the conference branch looks to the corresponding secretary of the local Alliance for the annual statistical report. Though it is the duty of the pastor, the treasurer and the recording secretary to make out the report, yet it is for the corresponding secretary to see that it is made and to send it in. If the others fail to do their duty, the corresponding secretary should get the books, prepare the report and send it in. Every year there are some Alliances that do not send in their reports. So the local Alliance does not get credit, the conference branch report is incomplete and the General Alliance can not give due credit for what the several branches are doing.

The corresponding secretary can render a very practical service to the local Alliance by corresponding with other Alliances, exchanging greetings and soliciting the best methods of work. What were some of the best meetings of the past quarter and how were they led? What new methods have been tried and found helpful? These and other questions might be very valuable items of correspondence and might be fraught with good results.

Rallies or lecture courses might be arranged by the local secretaries in co-operation with other Alliances.

The corresponding secretary should keep in touch with absent members and, if possible, secure an occasional communication to be read before the Alliance.

It will add interest to the meeting, and draw closer the bond of union between the absent member and the Alliance. If a member has moved to another place without a prospect of an early return and wishes a letter of introduction, it is the duty of the corresponding secretary to send it, if so instructed by the executive committee, adding a word of commendation and greeting, and telling of work done by the person recommended.

Furthermore, the corresponding secretary can render a valuable service to the Alliance in general by sending items of interest to the official organ of the Young People's Alliance, the *Evangelical Herald*. If you have inaugurated some new plan, or tried some new method and found it successful, if you have led a meeting which was of special interest, send a notice of it to the *Herald*. Others may profit by your experience. If a new Alliance has been organized, pass the good word along. If there is anything which might be helpful to others, give them the benefit of it. But do not send in long reports of the election of officers and their names without anything of general interest to the Alliance family. Do not be offended if the feelingless editor uses the blue pencil and cuts it down to half a dozen lines. There are other Alliances that want to report and other young people who like to talk. Give only the essentials, and the editor will be very grateful for any news item which will make the *Herald* a channel of blessing to the Alliances of the entire church.



## Chapter X.

### THE TREASURER.

“The Treasurer shall have charge of all moneys belonging to the Alliance, and shall pay out only such sums as shall be voted by the Alliance. He shall also have charge of the Department of Christian Citizenship.”

In the work of the treasurer of the local Alliance, there are just three things to be done: Get the money, pay it out according to instructions and keep an accurate account of what is received and paid out. The first of these is the most difficult. It is always easier to spend money than to get it. But the treasurer should not be afraid or ashamed to ask for money to finance the work of the Young People's Alliance and to meet the demands made upon it. He should be a good giver himself and then he can ask others with a good conscience. He should remember that this is not for himself, but that it is a legitimate part of the work of the kingdom. It is the King's treasury, and therefore the work is worthy of our loyal and liberal support. It should be executed with care and dispatch.

Among the qualities of a good treasurer are tact, honesty and accuracy. He should have tact in approaching people for money. Much depends upon how we ask as well as what we ask for. The treasurer must be an enthusiast for the cause for which he pleads or he will not be very likely to make others enthusiastic for it. He should be patient, energetic, earnest, prompt and careful.

The treasurer should be resourceful in raising the finances. He should be a young "Napoleon of finance." The best method for raising money is to put your hand down deep into your pocket, get a good grip on the purse and then *raise it*. The Alliance should raise up a generation of generous, systematic and proportionate givers. The church of tomorrow is in training in the Alliance of today. The giving in future years will be influenced by the cheerful and well-planned giving of today.

The executive committee should meet early in the year to plan its finances and make out a budget including all probable expenses for the year. Of course there should be some allowance for unexpected items to which the Alliance may wish to contribute. Then put out envelopes into the hands of the members and others who may wish to contribute, with the several items for which the money is solicited printed on the envelope and a blank space where they can fill in the amount which they wish to give. This may be given weekly, monthly or annually according to the discretion of the subscriber or the practice of the Alliance.

If it is to be paid monthly, which is by all means the best plan, a bunch of twelve little envelopes might be furnished the contributors in which their monthly contributions may be deposited and marked. These contributions are usually taken at the monthly business meeting, but they may be received at any time, as it is a very important part of our Christian duty and service. In fact, a reminder by the president or a statement by the treasurer may be necessary in the devotional meeting where there are more of the members and friends present. The giving of money is just as much a part of worship as prayer. There is something seri-

ously wrong where an offering or a reference to giving brings a "cold feeling" or puts a "damper" on the meeting.

A quick and accurate way of keeping a record of the gifts, is to have a large page or sheet of paper with a list of the names placed vertically on the left side, and after each name twelve spaces and over these spaces the twelve months of the year. As the envelopes are handed in, opened and the money counted, it is recorded in the spaces. The letters O. K. may be written on the envelope and handed back to the giver. This will serve as a receipt which may be kept by the contributor.

Too much importance can not be laid upon the practice of giving regularly. Do not let the amounts accumulate and the members become delinquent. It is a bad practice at best. A printed slip with a statement of the amount paid and arrears to date, put in a sealed envelope, and privately handed to the member, may be a gentle reminder and help the treasurer in bringing up delinquencies. Never hesitate to inform delinquents that they are behind in their dues. Most of them have simply lapsed through thoughtlessness. Others need a reminder, and that frequently.

The treasurer's account book should be neatly and accurately kept. He never knows who his successor will be, and in order to avoid needless confusion, his book should be kept in order and his accounts correct. Every penny received and expended should be recorded *immediately*. He should never put the money coming from the Alliance with his own. We never know what may happen and what a day may bring forth. Never use the money of the treasury for private purposes expecting to pay it back when it is needed. Never! We never

know what reverses may come and we may be left in a plight.

The treasurer should pay out money only as instructed by the express order of the executive committee or the vote of the Alliance. An order should be drawn on the treasurer or a voucher given by the secretary and this kept by the treasurer as a matter of record. This is not a question of honesty. It is a matter of business. Young people should be trained to do business in a businesslike manner. This will serve as a training-school for later years when they will be called upon to care for the larger finances of the church. It will also be a training for business life that will enable our young people to conduct business properly, and to keep their books and records in a neat and businesslike manner.

The treasurer should report the condition of the treasury at every business meeting. People have a right to know how every cent of their money is spent. The report should be explicit and comprehensive so that there will be no doubt or question as to the finances passing through the hands of the treasurer. This will give confidence and inspire the members to larger giving. This report may be made one of the most interesting features of the business meeting. The use of the black-board or the mimeograph may be made very helpful in bringing the report to the attention of the Alliance. The treasurer should be resourceful in administering the finances of the Alliance.

## Chapter XI.

### THE INSTALLATION OF OFFICERS.

There is little danger that the officers of the Young People's Alliance will become conceited because of official position. There will be enough worry and disappointment to keep them humble. The danger is that the importance of the office will not be understood and magnified as it ought to be. A good way of impressing upon each of the officers the importance and blessedness of the task committed to him is to hold a public installation service.

This service may be held in the regular devotional meeting, or, better still, let a whole Sunday evening meeting be devoted to it. The meeting should be thoroughly announced and all the members of the church invited to be present. The Alliance is an important part of the working machinery of the church, and old and young should be interested in its success. The service should be largely in charge of the pastor, as he is the pastor of the whole church, including the Young People's Alliance. The following is a suggestive program which, however, can be changed in an endless variety of ways:

Let the pastor and the president occupy the platform. The opening service may be led by the president. Several songs may be sung, the twelfth chapter of Romans or Matthew 25: 14-31 read, and prayer offered by the president or some one other than the pastor. A

special song by the choir or young people would be fitting at this time.

If the president is among those who retire from office, let him make some appropriate remarks, recounting some of the things done during his term of office and suggesting some lines of improvement. He should also assure his successor in office of his continued interest and loyal support.

The pastor now takes charge of the service, as he is a fitting link between the retiring officers and the new. Let him in a few well-chosen words set forth the meaning and significance of the service. This will offer him an opportunity of expressing his appreciation of the loyal service of the young people for Christ and the church. If the whole evening is given to this service, the pastor might take twenty-five or thirty minutes for an address to the young people, as also to the membership of the church, in behalf of this important department of our church work.

After the singing of an appropriate hymn, the recording secretary will come forward and read the names of those elected to office. As their names are read they come forward and stand in a line or semi-circle along the altar or platform. The pastor will then address them after the following manner:

*To the Officers.* "Dear Co-workers: We praise God for the privilege of service and for the opportunity of working together for the extension of the Master's kingdom. Whatever we do for Christ, is sure of an abundant reward in time and in eternity. Every act of fidelity to duty, every unselfish yielding of the will, every effort made for the efficiency and success of the

Alliance will strengthen and enrich our own lives as well as the lives of others.”

*To the President.* “The members of this young people’s society have seen fit to place into your hands the leadership of this Alliance. As chairman of the executive committee and of the department of Christian Work, you are in a position to lead and inspire the whole Alliance. May wisdom and grace be given you in guiding the affairs of the Young People’s Alliance, and may you enjoy the confidence and loyal support of all the young people under your care.”

*To the Vice-president.* “You are the assistant to the president, and, in his absence, you are to act in his stead. But we hope you will be the right hand man of the president also when he is present. We have confidence in you that you will prove a willing and loyal assistant. The Department of Literary and Social Culture will afford you a great opportunity to exercise your gifts and to enlist others in seeking their intellectual and social improvement.”

*To the Recording Secretary.* “To you is committed the keeping of the record of the membership and the activities of the Young People’s Alliance. We hope and pray that the names entered therein may also be recorded in the Lamb’s Book of Life, and the deeds recorded therein may bear abundant fruit in the harvest to come. In the Department of Sympathy and Relief, which is committed to your care, you will have an opportunity to emulate the example of our Divine Lord and Master of whom it was said, ‘He went about doing good.’ May you be enabled also to enlist others in loving service for those who are in need of spiritual or temporal assistance.”

*To the Corresponding Secretary.* "You are the connecting link between the local Alliance and the Conference Branch. It is your duty to keep in touch with the absent members, and to communicate with other Alliances, and to keep us informed as to the best things in the Young People's Alliance movement in general. May you be enabled to bring us the best there is to be had from other Alliances and their general interests, so that we may emulate the good and further the interests of our own society."

*To the Treasurer.* "To you are committed the funds flowing into the treasury of the Young People's Alliance. Money plays an important part in the extension of the kingdom of God on earth. You will have the double pleasure of receiving and giving. But you will no doubt experience that 'it is more blessed to give than to receive,' and you will wish you had more to give. May you be enabled to devise ways and means to gather money for the extension of the cause of Christ, and be found a faithful steward in the household of God. In the Department of Christian Citizenship you will have a great opportunity to make the influence of the Alliance felt in this community in favor of clean politics and noble citizenship."

*To the Missionary Secretary.* "This is an age of missionary opportunity and responsibility such as the church has not faced since the days of the Apostles. The doors of the world are flung wide open and we are permitted to enter in. May you be enabled to inspire others with a holy zeal for both the home and the foreign field and be successful in promoting missionary intelligence in the entire membership of our Alliance."



*To the Junior Superintendent.* "To you is given the pleasant, though no doubt at times perplexing, task of training the children for the service of Christ and the church. Childhood is the hope of the world. 'Train up a child in the way he should go, and when he is old he will not depart from it.' You are a great factor in molding the character of the child. These little ones are looking to you for guidance and example. It is not only what you say but what you do that tells. May much wisdom and grace be given you in your endeavor to lead the children committed to your care in the ways of truth and righteousness."

*A Charge to the Members.* "You have chosen these persons, about to be installed in their several offices, to be the leaders in our Young People's Alliance. But in so doing you have by no means delegated all the responsibility of the work to these officers. This work is not done by proxy. As you have by your vote and act entrusted them with the leadership of the Alliance, it is now your duty to stand by and encourage them. It is one thing to elect them to office, but it is quite another thing to support them while in office. It is only by your assistance and co-operation that they can hope to make the Alliance a success. An army must have a general and a staff of officers, but these are perfectly helpless without the support of the rank and file of the army. They must listen to every command and loyally and cheerfully carry out whatever duty is assigned to them. One of the most active departments of our church army is the young people's brigade. The most cordial relations should exist between the pastor and his officers among the young people. The officers should receive the loyal support of every member. It should be the object and

purpose of all to enhance every phase of Alliance activity and make it subservient to the 'Glory of God and the Good of Man.' "

*To the Congregation.* "How grateful the church should be for her consecrated young people. How it should rejoice the hearts of the parents to see their sons and daughters growing up in the service of God and the church. How we should appreciate and encourage every effort put forth by them for the promotion of the Master's cause in the local congregation and elsewhere. Will you not encourage them by a word of appreciation as well as by your presence at their meetings whenever possible?"

While the officers are kneeling around the altar, the pastor may lead them in prayer, and while kneeling, the congregation may join them in singing:

"Take my life and let it be,  
Consecrated, Lord, to thee."

Arising from their knees the congregation may join in singing, "Bringing in the sheaves," and close with the Lord's Prayer or the Mizpah benediction.

## Chapter XII

### THE DEPARTMENT OF CHRISTIAN WORK.

“The Department of Christian Work shall arrange for the regular devotional meetings of the Alliance, and for the holding of any special meetings that may be ordered by the Alliance. It shall look after the spiritual welfare of the members.”

The first duty of this department is to arrange for the weekly devotional meetings of the Alliance, appoint the leaders and see that the meetings are properly conducted. When a leader fails to appear or refuses to lead, the committee is to see that some one else is appointed and conducts the meeting. Also special meetings should be arranged by this department unless the meeting is of such a nature as to fall to the Department of Literary and Social Culture, Sympathy and Relief, Missions or Christian Citizenship.

The leaders should be appointed for a period covering at least three months, and where the membership of the Alliance is large enough, they should be appointed for a period of six months. This will give plenty of time for each leader to prepare for the meeting which he is to lead.

In preparing the program, it is an advantage in many ways to procure the topic cards published and sold by our Publishing House. One advantage is the fact that these topics are used by the various young people's societies all over the land at the same time. It also gives an opportunity for each one to study up on

the subject. Again, it is helpful in that these topics are treated in our denominational papers. This is a great source of help in preparing for the meeting. But do not confine yourself to these papers. These, like the *Sunday-school Quarterly*, are only our assistants in preparing a lesson. Work out a plan for the meeting, using these helps as your assistants.

Be sure that the topic cards, properly filled out, go into the hands of every member, especially those who have been appointed to lead. This should serve as a personal notification of their appointment. Also hang in a conspicuous place a placard containing the topic, date and leader for each evening of the quarter or half year. Always announce at least one week in advance who the leader will be so that no one can say, "I didn't know I was to lead."

But do not allow yourself to be tied down to a topic card, if something else needs attention. If there is a special occasion which calls for another subject, let the committee or the leader be free to use something else. For instance, if you are about to enter upon an evangelistic campaign and the subject assigned is entirely foreign to the occasion, just leave the topic card and use a subject something like this, "The Duty of the Alliance Members in the Revival," or, "What can I do to promote a revival?" If you are in a temperance campaign and the topic of the evening is on foreign missions, just drop that for the time being and put in a strong temperance or good citizenship meeting.

Any providential event which may have produced a profound impression upon the nation or the community may become the subject of a profitable meeting. But do not cater to the sensational. Always stay on Bible

ground. Make the meetings devotional and spiritual as well as entertaining. Our greatest object should not be to entertain, but to elevate, to benefit and to bless.

Do not always appoint the strongest members to lead the meeting. The way to develop leaders is to put them to work. Put on some of the younger and weaker ones. Help them prepare the lesson, assure them of your assistance and then help them in every way possible. Show them how to prepare the program and how to conduct the meeting. Many times our best meetings are when we are just a little anxious about the inexperienced leader and put more thought and prayer into the service. These have many times proven to be the best meetings of the entire quarter.

Sometimes it is a good plan to put on two leaders for the same evening, one who is experienced and another who has had little or no experience. Have the older one take charge of the meeting and divide the work with the other. Let the latter announce the hymns, read the Scripture lesson, announce the subject or read a selection. In this way they will become accustomed to the work and soon be enabled to take charge of a meeting themselves. Many good workers have been developed in this way who made their beginning in the devotional meeting of the Young People's Alliance.

Who should be called upon to lead a devotional meeting? Any one "who seeks their own improvement and the welfare of others." Though they may not be professing Christians, yet if they are willing to lead the meeting, they should be asked to do so. They may not be able to lead in prayer, but they can call on others to take this part of the service. It is best, however, to appoint young people who are still unconverted

to lead other than strictly religious meetings such as literary, temperance, patriotic, educational, etc., etc. In making up the committees and in appointing the leaders, this should be kept in mind and each given the work to which he is best suited.

The chairmen of the several departments should be made responsible for one meeting each term, and should call upon the entire committee to assist in carrying out the program. The whole committee should sit on the platform or in front of the audience when their meeting is held and the work of the evening should be largely confined to the committee. This will acquaint the Alliance with the members of the committee and magnify the work of the department.

This department should also "look after the spiritual welfare of the members." It should seek to encourage the young converts and to train them in service for Christ and the church. There is perhaps no other department of the church which is so well adapted to encourage the young and inexperienced in public service as the Young People's Alliance. The later years in their Christian life will largely depend upon the encouragement and training received in their early Christian experience.

They should also look after the delinquent, the tempted and the discouraged and seek to bring them back to the service of Christ and the Alliance. How many have wandered away from God and the church simply because no one looked after them in the time of need. Many might still be in the service of God if some one had come to them in the time of discouragement. Did not the Good Shepherd leave the ninety and nine and go after the sheep which had gone astray

*until he found it?* Shall we not do as much for those around us who need our help and sympathy? This is the work of the Young People's Alliance.

Each department of the Young People's Alliance should have several standing committees among which the work of the department should be divided. This is done in order to distribute the work more specifically among the members and make them responsible for that part of the work. It is only natural that each one will feel a greater interest and put forth greater efforts to have that part of the work succeed which has been entrusted directly to him. So also the several members of a department can work more intelligently if they know just what is expected of them. We shall try to suggest such committees for the several departments as will be helpful in carrying out the work of the Young People's Alliance.

The Department of Christian Work should have a Prayer-meeting or Devotional Meeting Committee, a Lookout Committee and a Sunday-school Committee. The Prayer-meeting Committee should see that the devotional meetings are provided with proper leaders and that the members of the Alliance take an active part. In case the appointed leader fails to appear, a member of the committee or the whole committee should take charge of the meeting and do the best they can. This committee should always be ready when any long pauses threaten to chill the meeting, to come to the rescue at once and ward off the deadening influences by personally taking part. In this way a meeting may be saved from utter failure because reinforcements appeared just "in the nick of time." They may also in this way wonderfully encourage the diffident or inexperienced leaders

and help them out of their embarrassment. By all means have a Devotional Meeting Committee.

The Lookout Committee should go after those who have become negligent and indifferent, and seek to win them back to the Alliance. They should also look up and invite strangers to our church and should be ever watchful for an opportunity to interest others in the work of the Young People's Alliance and the church.

The Sunday-school Committee should always be ready to assist the superintendent in any and every way possible and to work wherever needed. This committee might take upon itself the work of the Home Department and carry it on successfully. The great need of the Home Department is a number of consecrated young people to do the visiting and the other work which is necessary to make it effective. Having won young people for the Alliance, this committee ought to try to win them for the Sunday-school also. This rule should work both ways. The Alliance should help the Sunday-school, and the Sunday-school, the Alliance.



## Chapter XIII

### THE DEPARTMENT OF LITERARY AND SOCIAL CULTURE.

“It shall be the aim of the Department of Literary and Social Culture to promote general Christian culture; to encourage the study of the doctrines, polity, history and present activities of our Church, as well as the reading and study of the courses offered by the Correspondence College of the Evangelical Association, and to extend the circulation of our denominational books and periodicals. It shall have charge of the music at all regular and special meetings, receive and introduce visitors, make the necessary arrangements for all special social gatherings as the Alliance may direct, and shall have charge of the social part of all meetings.”

The vice-president is the chairman of this department and should be permitted to have something to say in choosing the committee. This department has a wide and fertile field. It has to do with the intellectual side of our nature. Our church stands for intellectuality as well as spirituality. We believe in the culture of the head to think and of the heart to feel. If we educate the head only, we become cold and formal; if we depend on feelings we shall be vacillating.

There is also a social side to our nature which must be nurtured and cared for. This must be purified and refined by wholesome environments and pure society. If we allow our young people to choose their own associations, they will very likely find them where they should not. The church must offer the young people

that which will elevate them spiritually, intellectually and socially, and thus develop a well-rounded Christian character.

The work of the Department of Literary and Social Culture may be divided among the following committees: Literature Committee, Study Course Committee, Music Committee and Reception Committee.

The Literature Committee should seek to introduce and secure subscribers for our church periodicals and to disseminate our Forward Movement Leaflets and other helpful literature. They may also provide public reading rooms with our church periodicals wherever permissible. Other denominations do this, why not we? They should also provide an occasional program for a literary meeting. A well-written paper containing interesting news items of the work of the several departments of the church, with a little spice and fun, might be read at the business or literary meeting.

The Committee on Courses of Study should encourage the young people to pursue special courses of study such as Teacher-training, Mission Study or one of the courses offered by the Evangelical Correspondence College. Classes should be formed and the members of the Alliance be induced to take up some course of study in order to develop their talents and improve their time to the best advantage. Much precious time may thus be utilized which would otherwise be wasted.

This committee should also arrange for the study of the doctrines, polity, history and present activities of our church as provided in the Constitution. Let us study these somewhat as follows:

1. *Doctrine.* This department is to "encourage the study of the doctrines" of our church. What do we be-

lieve and why do we believe it? What do we as a church stand for? What do we teach as to the deity of Christ, the atonement, the sacraments, regeneration, justification, adoption, sanctification? What does the Word of God teach as to these things? We should "have a reason for the hope that is in us." This is especially necessary in these days of heresy and false teaching. We should know where we stand and be able to "defend the faith once delivered to the saints." It would be a splendid study if our young people would take the Articles of Faith and the chapter on Christian Perfection in our Discipline and Esher's Larger Catechism. We need more indoctrination in these days. People may call doctrine "dry bones," but what is a body without bones? It will collapse under its own weight. Doctrine will give conviction and strength of character. This is a practical age, but we can not hope for the practical without the doctrinal. Doctrine, rightly taught and received, will prove the dynamic power of our lives.

2. *Polity.* It would be time and money well spent if this department would encourage the study of our much neglected Discipline, not only its doctrines, but also its polity. Put in a winter on the study of our ecclesiastical organization, our several conferences and their functions, our ministry, the itinerant system, the duties of the officers of the local congregation, the church elections, the reception and trial of members, the institutions of our church, the various boards of the church and their duties, etc., etc. Form a class in the study of our church polity or Discipline. There is enough in it to keep you busy for some time.

3. *History.* Who organized our church? Where, when and why was it organized? Take up the study

of Albright and his Co-laborers. Trace the history and development of the church from its beginning to the present time. Study the Life of Bishop John Seybert, the dauntless pioneer missionary and flaming evangel of our church. Read the Life of Bishop Joseph Long, the peerless preacher of the Evangelical Association. The lives of these men read like another edition of the Acts of the Apostles. If you like to read adventure, here you will find it. Take up as a class study the History of the Evangelical Association, by Bishop Samuel P. Spreng, which was especially written for the use of the members of the Young People's Alliance. The studies will increase your love for and devotion to our church and its interests. We may well be proud of our church ancestry.

4. *Present Activities.* Where are our foreign mission fields? Which is our most fruitful field? Who are our missionaries in non-Christian lands? What about your conference and its missionary operations? How about your Young People's Alliance mission? How about our schools, our benevolent institutions, our Publishing House and the Superannuation Fund? Usually you can find this information by consulting the conference journal, the Discipline, the church organs or the published reports and pamphlets of these several institutions. Every member of the church should know what the church is doing. "Information brings inspiration." Those who are best informed as to the activities of the church will be her best and most loyal supporters.

5. *Courses of Study.* The department, too, can do much in organizing courses of study offered by the church. We have the Evangelical Correspondence College, the Reading Circle, the Bible Readers' League, Mis-

sion Study, Teacher-training classes, etc., etc. Surely the church has prepared a rich intellectual feast for her young people. This department should also seek to interest the young people in the reading of good books and provide libraries for the members of the Alliance. They can also greatly assist the pastor in canvassing the community for subscribers for our church periodicals and other literature.

As to the work of this department in furnishing music, see the chapter on Music, and for the social activities the chapter on The Social Function of the Young People's Alliance. So there is enough to keep the vice-president and his whole committee busy all the time.

The Reception Committee should greet the strangers and visitors, welcome them in the services of the Young People's Alliance and the church, find a seat for them and invite them to come again. They should form themselves into a hand-shaking committee and see that no one comes to any of our services and goes away without a personal word, a warm clasp of the hand and an invitation to come again.

We should endeavor to make the Alliance the most social department of the church. Our services should be characterized, first by their spirituality, and second by their sociability and friendliness. What is sociability? It does not consist in dress, levity, boisterousness, and small talk. We need not be handsome, witty or learned in order to be social. To be social is to be winsome, to be friendly, to draw as by a magnet. What will help us to do this? The love of Christ, This is the secret of winsomeness. It beats all of the cosmetics on earth. The Bible is our best book on etiquette. Read the thirteenth chapter of 1 Corinthians. You no

doubt have met people who at first sight you thought were homely. But you soon forgot all about the exterior because of the charm of their manner and conversation. Somehow you realized that there is a charm and a goodness that are genuine and real, and you felt at home in their presence. The love of Christ and the love for souls will make us sociable. The church should be made the great social center of the community. This subject will be more fully treated in another chapter.

The Music Committee should see that the Alliance is supplied with song-books and other accessories needed to improve the music both in the Alliance and in the services of the church. This committee should also see that the books are distributed and properly gathered up. For further information, see the chapter on Music in the Devotional Meeting.

## Chapter XIV.

### THE DEPARTMENT OF SYMPATHY AND RELIEF.

The constitution provides that the recording secretary shall be the chairman of the Department of Sympathy and Relief. The work of this department is outlined as follows: "The Department of Sympathy and Relief shall arrange for the visitation and relief of the sick and needy, look after and welcome strangers in the community, seek to awaken an interest among young people in the work of the Alliance and endeavor to encourage the Alliance to participate in all worthy charities."

This is Christianity in action. It ministers to the temporal and physical needs of the people. The Alliance is many-sided in its activities. In its splendid organization and in its several departments it cares for the spiritual, intellectual, moral and physical needs of those who come under its care and influence. It was said of Jesus that "he went about doing good." He was never too weary or occupied with other matters to have time for the poor and the unfortunate.

The test in the day of judgment will be our attitude toward and participation in this important duty. Read Matthew 25: 31-46. The Young People's Alliance has a large share of the work of the church in reaching the poor, the sick, the needy and the strangers of the community. There is no service more beau-

tiful than the loving ministrations of young people. There is no work more convincing than the love and unselfish devotion of God's people in the days of sorrow and affliction. Then the heart is tender and receptive. Many a hard heart has been broken and many a wayward one has been brought to Christ by the gentle ministry of love during the time of adversity.

Acts of kindness and love not only bring comfort and relief to those in need, but also joy and happiness to those who perform them. The only life worth living is that which brings sunshine and blessing to others. If you will be missed when you are gone, it will be because your life has been spent in helping others. The brightest spots in our lives, the things which we like to think about most are those we did in making others happy. This is the acme of true joy and happiness.

The Department of Sympathy and Relief can divide its work to good advantage among the following committees: a Flower Committee, a Relief Committee, a Sick-visitation Committee, and a Lookout Committee.

The Flower Committee should see that flowers are carried to the sick and suitable floral offerings provided for departed members of the Alliance. The flowers of sweetest perfume are those which have come from the house of God and been sent to those who were denied the privilege of attending the sanctuary with God's people. At every service of the Alliance the question should be asked whether there are any who are ill and can not meet with us. The committee should make a note of this and see that flowers are provided and carried. There also are the aged, the infirm and the invalid. How little sunshine comes into their lives. How tiresome and monotonous their days become. How



they appreciate any little act of kindness and attention. How much it means to them to have some one come in and spend a few moments with them. It is like a gleam of sunlight on a dark and dreary day. It is like the violets and the forget-me-nots on the pathway of the weary pilgrim. You can do that if you will. The reason why we do not do more of this is usually because of thoughtlessness. We mean to and want to do those things, but we fail because we do not put ourselves at it.

The committee should also make itself responsible for the floral decorations of the church from Sunday to Sunday. This will lend cheer and happiness to the service. The flowers are God's messengers of love and mercy and providential care. During the summer time, we can make use of the wild or cultivated flowers. Each member of the committee, or, for that matter, each member of the whole Alliance, may be asked to cultivate a flower-bed. Distribute packages of flower seeds or bulbs to such as will assist in this work. This is usually done willingly, and the flowers never look so good as when they are raised for this purpose. In the autumn, the golden-rod, chrysanthemum, autumn leaves, vines, bright berries, a shock of wheat or corn are significant as well as beautiful, and decorate quickly.

In the winter time you will have to depend on potted plants or go to the florist for flowers. This will take some money, but it is usually easy to get, as it is a matter in which all feel an interest. Ask for personal contributions for this purpose, take a floral offering, or give a "Floral Entertainment" and use the proceeds for this purpose. Put into the vestibule of the church a box marked "Floral Offering."

After the flowers have answered their purpose in the church, they may be carried to the sick and those who could not attend the services of God's house. Let the pastor ask during the closing moments of the evening service, or the president at the close of the Alliance meeting, if there are any who could not be with us during the services of the day, and if any one will volunteer to take a bouquet to them. These silent messengers will then go into the homes of the sick, the invalid or the aged to cheer and encourage them. It is the least that we can do. Let us not be remiss in this. We all like to be remembered when we are ill.

The Relief Committee should seek to provide ways and means for the relief of the poor and seek to alleviate suffering and want wherever possible. "Ye have the poor with you always, and whensoever ye will, ye may do them good."

This committee should arrange for the visitation of the poor. There are many who feel that the church does not care for them because they are poor. This is not true and we should prove to them that it is not. Many children can not come to church and Sunday-school because they have not the necessary clothing. How gladly they would come if they could. In many clothes-presses of the well-to-do, there are outgrown garments which would clothe many a poor child, and the clothes would be gladly given if the needs were known. The Alliance may become the connecting link between the home of the rich and the cottage of the poor and bring the two together.

While the writer was serving as pastor in the Michigan Conference several years ago, there came a call in our church periodicals for relief work for a drouth-

stricken section in the Middle West. It was announced from the pulpits and the people were asked to contribute money and clothing, with the assurance that the gifts would be forwarded to the proper parties. The articles and the clothing given were a sight to behold. Several boxes of good, warm clothing and useful apparel were sent and letters of appreciation were received. It is pleasant to think of it to this day.

If you want to enjoy a real blessed, good time, just arrange for a giving Christmas or Thanksgiving. Have the people who want to join you in this good time, bring their gifts to the church, the parsonage or some other convenient place. Fix up baskets of provisions for the hungry, clothing for the needy, and delicacies for the sick. Go out in groups to bring these things to the people. Give them a good word or a song of cheer. Talk about a "good time." This is the way to have it. Try it!

The duty of the Sick-Visitation Committee is clearly indicated in the name. Wherever there are any sick who are in touch with the church or whenever there are any such reported to the Alliance, they should either call on them or see that some suitable person is appointed to do so. They can carry flowers provided by the Flower Committee and leave some word or song of cheer or read and pray with them if it is so desired.

It would be a very good plan for the committee to get together and carefully survey the field. Think of the people in and those out of the church who ought be visited. Let each member of the committee mention such as should be called upon. Assign these families to the members of the committee or any one else who is willing to assist in this work. They might go two

by two and share the joy together. This was Christ's method, and it still has its advantages.

The committee can also arrange for some one to sit up with the sick and thus relieve a tired mother or keep watch by the side of an afflicted member. Perhaps you can find a Christian home for that young man or young woman who is sick in a boarding-house, or you can find employment for the young man who is out of work or the young woman who came into the city to find employment. If ever they need a friend, it is then. An act of kindness and assistance at this time will never be forgotten. What is the Young People's Alliance for if it does not help people over the hard places of life?

*The Lookout Committee.* The Alliance is also to "look after and welcome strangers." The young people can do much to assist the pastor in getting the names of strangers who may happen into our services. We may also know of strangers in our community of whom the pastor knows nothing, and we may be the means of bringing them together. Many who live in your community and have lived there for years are "strangers" as far as the church is concerned. Perhaps no one has ever crossed their threshold on business for the King or in quest of their souls. You may be "next to them" in your neighborhood dealings and daily intercourse. Do not wait to be sent. If you are not on the committee, go anyway. If we want the people, we must go after them. It is not enough to ring the church bell and then wait for the people to come. The janitor should not have the whole job of inviting the people.

If you live in a city and it is absolutely impossible for you to go calling, perhaps you can slip some street car tickets into the hand of your pastor or give them to

the committee to be used by the young people in making calls. You should "go, let go, or help go." This may be doing our calling by proxy, but it is better than not at all.

The question is sometimes asked whether only such visits are to be reported at the business meetings as were made by the Committee on Literary and Social Culture. By no means should it be confined to this committee. All calls and visits made by any member of the Alliance should be counted in reporting the number of calls for the month. This is not a matter that is confined to a committee but is for the entire Alliance. The more that you can persuade to participate in this, the better. It will react in blessings abundant upon those who make the visits as well as upon those who were the recipients of these tender ministries.

Eternity alone can reveal the good that is being done through the 40,000 to 50,000 visits made by the members of the Young People's Alliance year by year. How much of cheer and sunshine is thus dispensed in the hearts and homes of the people everywhere. Of these the Master will say in that great day, "Inasmuch as ye have done it unto these the least of mine, ye have done it unto me".

## Chapter XV.

### THE DEPARTMENT OF MISSIONS.

“The Department of Missions shall have charge of the missionary interests of the Alliance. It shall arrange the program for the monthly missionary meetings. It shall encourage the study of the mission-field of our Church in particular, and of world-wide missions in general, and shall foster systematic and proportionate giving. The Missionary Secretary shall have charge of the Missionary Department.”

This department is to foster a missionary spirit, to promote missionary intelligence and to enlist the members and friends of the Young People's Alliance in supporting the cause by their prayers and contributions. In order to accomplish this, there must be a wide-awake and enthusiastic missionary committee. No committee will be likely to interest others in the holy cause of missions if they are not interested themselves. The stream will not rise higher than its source. The higher the fountain head, the stronger the play of the stream. The missionary secretary should be an enthusiast on the subject of missions, so as to enlist the whole Alliance.

The first and greatest task of the missionary committee is to promote missionary intelligence. If this is accomplished, the financial part of the problem is largely solved. “Missionary education will bring missionary inspiration,” and, as a result of this inspiration, people will give cheerfully and intelligently of their means for the support of the cause. There are several ways in

which this can be done; first, by mission study classes; second, in the monthly or quarterly missionary meetings; third, by disseminating missionary tracts and other literature, and fourth, by personal effort.

Our Forward Movement Mission Study Leaflet gives the following reasons for mission study:

It transforms apathy into a more eager desire for more definite Christian work.

It deepens the feeling of personal responsibility.

It quickens the indifferent and more thoroughly arouses the interested.

It increases Christian activity at home by emphasizing the need abroad.

It shows those who have been self-satisfied how little they have actually done.

It furnishes fresh inspiration for service.

It enriches the spiritual activity of the Alliance.

The richest inspiration of the class overflows into the devotional meeting and leavens the entire activity of the Alliance.

It deepens the prayer-life.

It changes life-purposes.

It brings young people face to face with the greatest miracles of modern times.

It has given a new conception of the relation of the disciple to his money, because if there is more system, there is less spasm.

It is sometimes remarked that missionary claims are always increasing—that the fields are always growing wider and the appeals for help more urgent. Mission study meets this with a “we are able,” for it reveals achievements impossible to men and only possible to God.

It has already given us new conceptions of what it means to be a Christian. There is a world to conquer. It is the greatest undertaking of all history. It demands personal endeavor and consecration. It cannot be delegated to others.

May the thousands of our young people rise up and be able to say with St. Paul, "I was not disobedient to the heavenly vision."

Home missions should be studied for the following reasons:

1. Because so little is known.
2. It produces an intelligent patriotism.
3. The history of our civilization is the history of home missions.
4. Foreign missions will increase with the evangelization of this country.
5. Because home missions insure our future safety.
6. The study of home missions involves the study of present-day problems.
7. Such a knowledge is essential to a liberal education.
8. Its study makes us sensitive to the needs of others.
9. For the deepening of our spiritual life.

The following reasons may be given for studying foreign missions:

1. The needs of mankind are everywhere the same.
2. Christ is the only divine Saviour of mankind.
3. The Lord commanded his disciples to preach the gospel to every creature.
4. There never was such an opportunity as the present, in having simultaneously so many open doors.



5. The nations of the world are in a plastic condition and will soon be set in their mold.

6. It strengthens our faith in the reality, vitality and conquering power of our religion by learning of the triumphs of Christianity.

In organizing a mission study class, several things will be necessary; first, find a leader who is willing to give his time to the task. Upon the leader, more than upon any one else, will depend the success or failure of the class. The leader should prepare the general plan of the lessons, assign the work and preside at the sessions of the class. He need not be learned, but he must possess a love for the cause and have a sense of the importance of the same. He also has a right to expect a studied lesson and the co-operation of the class.

Second. *The book.* Select one of the mission study text-books especially prepared for young people's classes in mission study, which can be procured through the Evangelical Publishing House, 1903 Woodland Ave., Cleveland, Ohio, for 60 cents in cloth and 40 cents paper cover, plus the postage. There should be one book for each member or at least one for each family represented in the class.

Third. *The time and place of meeting.* A separate session is very desirable where this is at all possible. Usually it means failure for one or the other or both if combined with another service. A certain time should be set and the meeting should never be postponed if it can at all be avoided. One of the books can be covered in eight weeks. The meetings should be held consecutively. Eight meetings on consecutive weeks will not consume more time than eight meetings on con-

secutive months. The class will be apt to lose interest if its work is spread over so long a time. It is usually best to meet in the same place week after week. As the church is usually the center of the community, this is generally a good place. If you have a room where maps, charts and curios can be used, it will be of interest and profit to the class. Another very desirable place is around a table in a private home. This gives a social feature which is pleasant and inviting. For further information write the Missionary Secretary for our Forward Mission Study Leaflet.

The Department of Missions should have at least three committees; on Missionary Meetings, Missionary Literature and Missionary Finance, whose duties are as follows: The Committee on Missionary Meetings shall provide a program for the missionary meetings and secure leaders for them and seek thereby to inspire the young people with missionary zeal, and furnish them with missionary information. Information brings inspiration, especially in the cause of missions. If this committee can furnish the inspiration, the matter of the missionary offerings will be largely solved. The missionary meeting can and should be made one of the most interesting and inspiring meetings of the quarter, and the committee should begin preparations a long time in advance in order to furnish a strong and helpful program.

An ideal missionary meeting does not grow or just happen. It does not come by accident. It is the result of hard work and earnest, intelligent and definite planning. Every detail of the meeting, the program, the parts assigned, the room, the literary accessories, in

short, everything should be carefully planned and nothing forgotten.

The place in which the meeting is held should have a missionary atmosphere. By atmosphere we mean our surroundings. This has much to do to make or mar a meeting. A few well-chosen missionary mottoes, maps, charts, pictures, or curios from missionary lands will suggest the thought of the evening and will assist greatly in the work of the program. Impressions are sometimes made by charts and diagrams which will be retained though the songs and addresses may be forgotten.

Some years ago, a boy was brought to a missionary meeting. Nothing especially interested him until a speaker came upon the platform with a chart. Now the attention and interest of the boy were aroused and his eyes and ears were open. Here was something which he could see. On the chart was a large, black disc, and in the center a little white spot. The black disc illustrated the non-Christian world. The little white spot illustrated the Christian people now at work in these pagan lands. Here was something which his little mind could grasp by the way of contrast. What a big, black circle and what a little white spot! When he came home the vision lingered, and in his evening prayer he added of his own accord, "God bless the missionaries, and if I ever grow up, I want to help make that black spot whiter and the white spot bigger, for Jesus' sake, Amen." God allowed him to grow up and entrusted him with money and at a missionary meeting he subscribed one hundred thousand dollars.

Many are under the impression that a missionary meeting is sure to be dull. It need not and should not

be. It can be made one of the most interesting meetings of the month. There is a wonderful fascination in the history and work of Christian missions. If you like adventure, here you have the most heroic kind. Material is abundant for a full and interesting program fraught with information fresh from the home and foreign field.

The committee should keep a constant lookout for interesting items from the field and make envelope collections of clippings to be used in the missionary meetings. Do not wait until a few hours before the meeting. Gather information from the mission fields, especially about the work of our own denomination. These reports are brought to us by our church periodicals and are always interesting, because we are personally identified with them. Missionary information may be gathered in an endless variety of ways and is always interesting if properly presented.

This information might be gathered and edited as a missionary news budget. Appoint an editor to whom all missionary news may be given and he may prepare the same for the missionary meeting. Keep on the lookout for any and all missionary intelligence from home and abroad. Write to your conference branch Young People's Alliance missionary for news items from the Alliance mission. Scan the pages of our church periodicals for items from our foreign fields. Make suggestions as to what the local Alliance might do for some missionary project. A brief discussion of current events which have a bearing on missionary work, with short and crisp suggestions would no doubt prove very profitable.

Spend an evening with our own missionaries in Japan or China. Have a map, and mark upon it the several mission stations. Have their pictures and name them one by one. These pictures and scenes on their fields of labor can be procured from the Missionary Society of the Evangelical Association. They should be purchased by and remain the permanent possession of the local Alliance.

Another evening might be spent on the home field. Gather missionary news from different parts of the church, including your own conference, and the work of the conference branch of the Young People's Alliance in particular. If the topic card suggests some other field, you may be free to change it to suit your own program.

Missionary biography is always interesting. It is bound to attract attention. A short sketch at the close of the program, if the meeting is not already too full, will prove helpful. For one meeting, take Livingstone. You can profitably spend a whole evening with him. For another time take such men as Paton, Morrison, Cary, Moffat, Judson, Taylor, Dr. Kreckler and others.

The music should be appropriate. Some of the best songs are the good old battle-hymns which have sung their way down through the centuries. "The morning light is breaking," "From Greenland's icy mountains," "Jesus shall reign where'er the sun," "The Son of God goes forth to war," are always good. To these may be added some modern hymns and possibly a solo or other special music.

It is the duty of the Finance Committee to plan for the raising of missionary funds. This should not be done in a haphazard way, but by careful financier

ing. It is advisable for the local Alliance to have some special missionary project to support. Nearly every conference branch has a Young People's Alliance mission and missionary either in the home or foreign field, and some support both at home and abroad. The local Alliance should be made acquainted with the project and asked to support it. The missionary committee should make an every-member canvass for weekly, monthly or annual contributions for the support of missions. This should be done early in the year in order to give ample time to pay. If the conference is also supporting a foreign missionary, of course, this should be included in the canvass.

The receipts of the treasury may also be augmented by special offerings at the missionary meetings, which are always in order. The custom of tithing and systematic and proportionate giving should also be encouraged. This may be done in the following manner:

1. Appoint a committee on this part of the work.
2. Ascertain how many systematic givers there are in the Alliance.
3. Ascertain how many tithers and how many two-cent-per-week-for-missions givers there are in the Alliance.
4. Give the members an opportunity at the consecration meetings to consecrate some definite portion of their income to the support of the gospel.
5. Let those who have tested the plan, testify to its feasibility and the blessing received therefrom.
6. Present some feasible methods of work for the cause to be supported.
7. Plan an every-member canvass to secure missionary pledges to be paid weekly or monthly and see that these pledges are gathered.

The missionary report and the condition of the treasury should be read at every business meeting. Every one has a right to know what is being done with his money and the general condition of the treasury. This will inspire confidence and will encourage more cheerful and liberal giving. The persons at the head of this department should be like the first deacons, "full of the Holy Ghost and of faith," and should be enthusiastic and accurate in the work of the kingdom.

The Missionary Literature Committee should distribute missionary tracts, provide missionary periodicals and encourage the young people to read them, push the subscription of the *Missionary Messenger* and endeavor to disseminate missionary intelligence in every way possible. This committee should also provide suitable pictures, maps, and mottoes to be hung in the Young People's Alliance room. People are much more apt to retain what they see than what they hear. You have heard the expression, "What goes into one ear, goes out of the other". But you have never heard it said, what goes into one eye, goes out of the other. What we see is more easily retained. It should procure missionary books for the young people's or Sunday-school library and see that the books do not remain unused upon the shelves. There is no field so prolific of good and fascinating reading as is furnished by the lives of missionaries past and present. Young people love to read of thrilling adventure and here we find it in its purest and noblest form.

## Chapter XVI

### THE DEPARTMENT OF CHRISTIAN CITIZENSHIP.

"It shall be the aim of the Department of Christian Citizenship to train and encourage our young people to aid the forces of sobriety in the overthrow of the giant evil of intemperance and in the promotion of the cause of temperance; to make a study of all the upward civic movements of our day, which tend toward social purity, civic righteousness and applied Christianity in business and in political life; and to aid these movements through the best means and methods available."

This is the last, but by no means the least, of the five departments of the Young People's Alliance, and is under the chairmanship of the Treasurer. It has to do with our relation with our fellow-men as regards business, politics, temperance, social purity, capital and labor. In these days of social vision and unrest, when there are so many wrongs to be righted, evils to be corrected and burdens to be lifted, the church needs to be informed on these subjects.

In the ranks of the Young People's Alliance there are persons now in training, who must face the duties and responsibilities of citizenship. They should enter upon these duties intelligently and with deliberation. They should have a part in the great conflict between right and wrong. They should stand shoulder to shoulder with all the forces which make for righteousness.



If ever our cities are to be freed from municipal corruption, from the unscrupulous politician and from the blight and power of the saloon, it must be by the intelligent and united effort of the church.

Christian Citizenship is intensely practical. It has to do with things as they exist around us day by day. It calls for courage and patriotism. Its task is great, but it has truth and right on its side. Its work is both positive and negative, constructive and destructive. It must seek to improve the social conditions which degrade and destroy. It must furnish in its place that which is elevating, uplifting and ennobling. It is not enough to vote a certain section dry without furnishing environments which are educational and socially uplifting. The church should provide libraries, reading-rooms and wholesome recreation.

Some are desperately afraid of getting religion and politics mixed. Politics should not be in religion, but there should be more religion in politics. Religion is the only thing which will make politics clean and decent. The Christian citizen should not be ashamed or afraid to be seen at the primaries and at the polls. The only place where we can make our vote and voice count in politics is at the primaries and at the ballot-box. Why is it that one saloon in a town has more to say than a half dozen churches? It is because the saloon forces are planning their campaign while the Christian people are at the prayer-meeting. Attend the prayer-meeting and attend it regularly. But if the caucus which stands for righteousness, purity in politics and character in office should meet on the same evening as the prayer-meeting, better miss the prayer-meeting for once and attend the caucus or primary.

The social conscience must be awakened, and it is within the province of the Young People's Alliance to do a large part of this work especially among its members. It behooves us to study the great civic, social and political problems of the day. If the church does not lead the way in sane and safe paths, there is danger that ultra-socialistic leaders will pervert the minds of the people. The poor should not be left to think that the church is indifferent to them and their struggles. That is not true. There is no one, however poor, if he is clean and respectable but will receive a welcome from the church. Yet there are thousands in our cities who think the church is indifferent to them, and often they think so because of the invectives poured out against the church in the street-corner harangue. The church is recreant to her duty if she does not seek to correct social evils and lift the burdens of unrequited toil.

The Young People's Alliance should heartily co-operate with all good citizens in every legitimate endeavor for the suppression of that which is evil and for the promotion of the common good. One church or one young people's society alone can not accomplish much. But the combined influence of all the churches in a town or community may accomplish great things. "In union there is strength." If the church could be united in a common cause as the saloon is united in its unholy traffic, something definite would surely happen. There are thousands of our Alliances who have determined that "the saloon must go" and are actively and earnestly engaged in its suppression. We should join heart and hand with others in accomplishing this great purpose.

The Department of Christian Citizenship can do much in circulating petitions in a temperance campaign or favoring an act before the legislature or using its influence against certain measures. It should use its influence in passing or bringing to pass anti-cigarette laws, circulating petitions for Sabbath laws and Sabbath observance. It is our privilege and duty to petition our law-makers for proper laws. This right is guaranteed in our constitution and is the prerogative of every Christian voter. If we send men to congress, to the legislature or to parliament, it is our privilege to use our influence in favor of laws which we desire to have passed. It is by no means sufficient to make these men our representatives in our legislative bodies and then have no more to say until they come and ask us to vote for them again. We have a right to know and we ought to know what they have been doing and what they propose to do for us in the future.

This department should endeavor to use its influence to enlist the press in favor of good citizenship. The press is a mighty agency and if you have gained that, the battle is half won. Furnish the papers with notices and reports of good citizenship meetings or ask them to send a reporter. The press wants all of the news items of the community, and here are items of the right sort. Do not take it for granted that your papers are not in sympathy with you in an honest attempt in a reform movement. Do not raise an issue with them if they do not agree with all you say. You will be likely to make them your permanent foes. Use the newspaper and its editors as your friends, at least until you are positively convinced that they are not. The press won, your work is half done.

There are a great many ways in which the department can arrange for patriotic or good citizenship meetings. We will suggest a few:

*A Flag Meeting.* For this meeting decorate the room and platform profusely with flags and bunting. One or two talks might be given on the origin and history of the flag and another on its significance. Have some one give incidents in which the flag played a conspicuous part. If some old battle-flag can be secured, get that and give an account of the battle in which it was carried. Poems on the flag are numerous and can easily be found. Sing the "Star-spangled Banner," and while it is being sung, have some one draw the flag in colors on the blackboard. You need not be an artist to do this. Even if it is a little crude, it will not mar the effect. A Flag Meeting is full of possibilities for arousing patriotic thought.

*A Biography Meeting.* This meeting should be based on the life of some great man or woman, such as Samuel Adams, Washington, Lincoln, Garfield, Gladstone, Queen Victoria or Frances E. Willard. An enlarged picture of the person, a picture of his home or some souvenir from his life will add interest to the meeting. Divide the subject among several speakers. Find some select reading or poem setting forth their lives and deeds in service for their country.

*A Bird's-eye Meeting.* View the nation from different standpoints such as its population, its natural features, its resources, its possessions, its possibilities, etc. This can be well illustrated by the use of maps, charts, diagrams, models, etc. To illustrate its resources, have a pine-cone from the forests of Maine and an orange from California, and some copper from Lake

Superior and a grape-fruit from Florida. If this service is arranged in Canada, they may gather their resources from Nova Scotia to Vancouver and from the Great Lakes to the north pole.

*Great Moments Meeting.* Search out the crucial moments in our national history, the great turning-points in events, exciting incidents which had a bearing upon the history of the nation. There are so many that they need not be mentioned. Our histories and encyclopedias are full of them.

*Bible Patriots Meeting.* A Bible study of patriots is sure to set the people to thinking and will furnish a good opportunity to teach the virtue of patriotism as taught in the Bible. Select a number of Bible characters as Joseph, Moses, Joshua, Gideon, Samuel, David, Daniel, Nehemiah, Ezra, Paul and others. Let your speakers select the subject they prefer to speak upon. Then for the open meeting let others speak of Bible characters of their own choice.

*A Duty Meeting.* Have different ones develop the following subjects: Our Duty toward our Country, City, Community, Time, Taxes, Money, Home, Temperance, Neighbors, etc. Here is an opportunity for a rich and full program.

*A Gratitude Meeting.* This is especially appropriate for Thanksgiving time. The several topics might be worded as follows: "Our Debt of Gratitude for Personal Safety," "Public School System," "National Prosperity," "Examples of Great Statesmen," "Great Religious Papers," "For Temperance Victories," "For Peace with All the Nations," "For Religious Freedom."

*A President Meeting.* Take the strong points in the inaugural address or the president's message to congress as the material for a meeting. Here is a chance for good, lively discussion and perhaps some difference of opinion. It would be a peculiar thing if all great minds would think alike. It would be a pity if we could not differ and still keep sweet. If it will do no more, it will at least make the people acquainted with the issues and principles for which the chief executive stands.

*Reforms.* It will form a very interesting and helpful Christian Citizenship meeting to take under consideration some of the great reform movements of our day, showing the past progress, the present status, and the future prospects of such movements. This would touch such questions as Temperance Progress, Civic Reform, Sabbath Observance, Divorce Laws, Gambling, The Referendum, The Ballot, The Primaries, Woman's Suffrage, etc.

*A Sane Fourth.* The Fourth of July should stand for more than noise and merry-making. It should be made a time of real patriotism. It is a distinct virtue for any one to be a real patriot of this or any other country. To make the most of this day, let the committee begin their plans and preparations early. Announce the plans and advertise in advance. Decorate the church or hall elaborately. This has a large part in producing a patriotic effect. Have large pictures of great statesmen. The music should be strong and appropriate. Have other instruments, if possible, besides the organ or piano. The papers are so full of patriotic writings at this time that a rich program can easily be produced. If a prominent speaker can be procured for the occa-

sion, press him into service. If a band can be secured, engage it for the day and hike off to the woods with colors flying. Have a program replete with good things and leave room for innocent fun and social chat.

*Other Holidays.* It has become customary in the States to celebrate a number of holidays which will furnish occasion for patriotic services. Besides Fourth of July, we have Washington's Birthday, Lincoln's Birthday, Memorial Day, Labor Day, Thanksgiving Day, and in Canada they celebrate Dominion Day and other national days. These can be made of great and lasting value by taking up the subject on the Sunday evening previous.

*Citizenship Crusades.* The Young People's Alliance can head such crusades as the following: Prevention of Cruelty to Animals, Anti-Cigarette League, Protest against Sweat Shops, Child Labor, Indecent Posters, Sunday Baseball, in favor of Good Roads, Reading Rooms, etc.

*Debates.* Here is an opportunity for the discussion of matters of public interest and for the oratorical flourish of our young Athenians. We would recommend the following subjects:

Is capital punishment just?

Should woman's suffrage be introduced?

Should women be placed under a different code of ethics than men?

What are the chief causes of the high cost of living?

What are the chief causes of pauperism in our large cities?

Why should we have a uniform divorce law in our nation?

Is our country endangered by the Roman hierarchy?

What constitutes fair wages for labor?

Should the eight-hour working day be universally introduced, and why?

Should there be a half holiday all the year around, and why?

What are legitimate pleasures for the Lord's Day?

What is the true standard of justice in the distribution of wealth?

Why do country boys and girls leave the farm and go to the city?

How has the growth of the cities affected the rural problem?

What agencies will secure a better rural life?

These and many other practical questions which will suggest themselves, while you are grappling with the social problems of the day, can be considered.

This department would find it to their advantage if the work would be outlined and distributed among several committees. We will suggest the following to which others can be added if circumstances make it necessary or advisable: Citizenship, Temperance, Civic and Public Welfare Committees.

The Citizenship Committee should encourage the study of civic or public life, especially among the young men who have taken or soon will take upon themselves the duties and responsibilities of voting. This may be done by forming classes and taking up special subjects for study. It can also recommend books dealing with special problems and encourage their careful study. It may also secure the services of influential men to give addresses at the Good Citizenship meetings or other gatherings. For instance, if you are studying the public school sys-



tem, you might have the principal of the high school, the county commissioner or a member of the school board give an address on the subject. In the same way you may secure talks from the mayor, alderman, juvenile judge, a member of the board of health, an editor, a member of the legislature, of congress or of parliament. Just think of the fund of information we can get "free, gratis, for nothing."

The Temperance Committee should keep informed on temperance questions, temperance legislation and temperance progress. This can be done by applying to the various temperance organizations for temperance tracts and other literature. This committee should furnish vigorous programs for their temperance meetings and see that temperance applications are made in every meeting wherever it is at all appropriate to the topic.

The Civic Committee (please notice that the word "civic" spells the same either way) should circulate petitions on moral measures before the legislature, secure signatures to the petitions and forward them to their representatives in these law-making bodies. Have a number of the voting members, or people of the community who are not members of the church or Alliance, write letters to their representatives in favor of or against certain measures. Pressure should be brought to bear in this way in favor of good laws and against bad ones. The time for action is when a measure is pending, and the influence of the best citizens should be used in all moral issues.

The Public Welfare Committee should work for a "safe and sane Fourth of July" by providing something better as already stated in this chapter. It can use its influence against child labor, sweat shops, un-

sanitary surroundings, etc. It can work for Sabbath observance, circulate petitions for the closing of the post-office, meat-markets and shops on Sunday. It may lead a good citizenship crusade for the enforcement of existing Sunday and other laws. It can form anti-cigarette leagues among the boys. It can promote city, town or village improvement societies, provide for the use of vacant lots which would otherwise be overgrown with weeds, open reading rooms and unite for the prevention of cruelty to animals. Whatever pertains to the public welfare should be made a matter of public concern and the whole community should be united as far as possible in the interest of the common good.

## Chapter XVII.

### THE EXECUTIVE COMMITTEE.

“The pastor and officers of the Alliance shall constitute a standing committee, to be known as the Executive Committee, which shall have power to consider all matters that are of interest to the Alliance, and it may propose to the Alliance such measures as may be helpful. This committee shall take into consideration all applications for membership, and when examination is satisfactory, shall recommend such applicant for reception.”

The executive committee is no doubt the most important committee of the Young People's Alliance because it co-ordinates and directs all the others. It plans and reviews the work of the whole Alliance, sets the wheels in motion and seeks to keep them moving. It discovers the weak places and seeks to strengthen them. It suggests changes where changes are necessary and plans to remove defects wherever possible. It also recognizes the good work done by the several departments and should not fail to commend them.

It is impossible to have a good, wide-awake Alliance without an aggressive and wide-awake executive committee. This is the cabinet of the president. Just as the president of the United States calls to his aid the secretaries of the several departments of our government, so the president of the Young People's Alliance gathers around him the officers and chairmen of the several departments for mutual counsel. So also

in a banking house or manufacturing plant, the president calls together his board of directors for advice. One department may need readjusting, another an additional force of workers and helpers, another to be brought up to the required amount of work, while another can spare some of its workers and these be appointed to the places needing assistance.

This is the president's only way of knowing definitely what work is being done and what is left undone. This is the only way to remedy the defects and insure the largest output for the society. It is the president's opportunity to get at the chairmen and through them at the several committees. Here he and his associates take a survey of the whole field. It is his council of war. Here the campaign is planned and the several divisions are put into action.

It is also the pastor's cabinet in his work among the young people. One evening a month spent with the officers of the Young People's Alliance will enable him to direct the work of the young people of the church in a way which otherwise would be impossible. Though the president of the Alliance is the chairman of the executive committee, yet the pastor is a member of the executive committee and should be present every meeting. He should enter heartily into the deliberations of the committee and show a lively interest in the work they are endeavoring to do. Usually the pastor can get done what he wants done if he is tactful and wise in presenting his propositions. Often young people are willing, but are at a loss to know how to do things, and their greatest disappointment is when the pastor is indifferent or does not know how to direct the work for them. In most cases it is not that the young people

are unwilling to work, but there is no one to direct them in the work. The pastor should come to the meeting with some definite proposition in mind and get the board to work it out and, if possible, leave them under the impression it is their own. They will be all the more interested in seeing it through. If they do not take up everything proposed by the pastor, let him keep sweet and thank God that the young people have a mind and have a right to think. So long as it is only a matter of preference, the pastor can afford to give way to the young people. But if it is a question of Discipline or of right and wrong, then the pastor must exercise his authority, firmly but kindly, and the young people should respect him for so doing.

The president should call his committee together early in the term to plan and distribute the work, in order to give the several departments plenty of time to take up and work out their part of the program. The president should state what the department of Christian work has done or proposes to do. Let the vice-president tell what he has in prospect for the department of Literary and Social Culture. The recording secretary may give or be given an outline of the work for which his department is responsible. The corresponding secretary should be present and report any correspondence received or take up any correspondence ordered by the committee. The treasurer should be there and give a report of the condition of the treasury and give his plans for raising the finances for the year. This report may be very important for the work of the committee. The Junior superintendent should be there as she is also a member of the board by appointment of the executive committee. She should report the general

condition of the Junior Alliance, and the assistance needed by way of helpers and literature or other accessories.

Not only at the beginning of the term, but often during the year, the executive committee should be called into session. It would be well if the executive committee could meet before each monthly business meeting. One of the chief duties of the executive committee is to sift out the business which should come before the business meeting of the Alliance and put it into such form that the Alliance can act upon it intelligently. Other matters which do not concern the whole Alliance, can be disposed of in private session and thus save much valuable time for the program and other matters at the business meeting.

It is always better if there is a fixed time and place for the meeting of the committee. This will aid the memory in keeping the date. As the committee is not very large, it would be well to meet at some private house, possibly the home of the president or some member of the committee. This gives a social aspect which is always pleasant.

The meeting should always be opened with prayer even if it is a strictly business meeting. It will put the members into a proper frame of mind for the work upon which they are about to enter. Always begin the meeting at the time announced. Fix the time of the meeting when it is likely that all can be there. Then begin at the time announced. It is bad policy to wait for late-comers as it will only perpetuate the nuisance of tardiness. If the members know that you will begin on time, they will in all probability make a greater effort to be punctual.

The first item of business should be the reading of the minutes of the previous meeting for information. Even if the minutes were read and approved at the close of the previous session, it will refresh the memory and call up unfinished business or other items which had been ordered. The recording secretary should also be the secretary of the executive committee and record all its transactions as well as those of the business meeting, but in a separate book. (See chapter VII.) Then call on the chairmen of the several departments for a report. A good report will embody the following points: First, What the committee had planned to do and failed and why. Second, What the committee succeeded in doing. Third, What the committee has in prospect and hopes to do. Fourth, How the Alliance can assist them in doing their work.

Discuss each report as you proceed. The chairman or president should be ready to start off with some new suggestion. Take time to discuss thoroughly. There is always more time for deliberation and interchange of thought in the executive session than in the hurry of the business meeting. Commend the good work done by the committees and then adopt the reports. Always firmly nail each resolution by having it adopted on the spot. This commits the members to their task and gives legality to the proceedings. It puts the stamp of approval upon what has been done and gives at least an implied pledge to do our part in the future.

When all of the committees have reported, and the minutes have been read and approved, give the pastor five or ten minutes for an address. Let him sum up all the salient points which have been acted upon, compliment the young people for the good work which they

are doing and emphasize the work outlined for the future. Commendation is always in order. Flattery never! If a pastor recognizes the good work done by his faithful and loyal young people and if they know their work is appreciated, they will work all the more faithfully for him and the church.

Before the meeting breaks up, there should be a brief time for social intercourse. Serve light refreshments. It will be a healthful diversion from the strenuous work of the committee session and draw closer the bond of union among the members of the committee. Then, when the first move is made to go away, gather around the organ or piano for a hymn, a short prayer, closing with the Lord's Prayer or the Mizpah benediction, a warm clasp of the hand and a *good night!*



## Chapter XVIII.

### THE BUSINESS MEETING.

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The By-laws provide that a business meeting shall be held once a month. These meetings should not be held on Sunday evening if at all avoidable. All business items, as far as possible, should be referred to the business meeting or to the executive committee. Not that there is anything about it which is a desecration of the Sabbath day, but the very fitness of things suggests that the business pertaining to the Young People's Alliance should be transacted on some evening of the week.

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The business meeting should be made one of the most interesting and helpful meetings of the month. The business meeting is usually considered dull and uninteresting. If the members of the Alliance think so, others will be likely to hold the same opinion. But it need not and should not be dull. It should be full of interesting reports and suggestive methods that will give the Alliance a new impetus to the work for another month.

In the first place, we must plan for the business meeting. Have something in prospect which is worth while. Plan weeks ahead and gather the best you can find for that meeting. We can not hope for a successful meeting if we simply go to see what will happen. Go to the meeting with the thought that it is worth while and that matters of eternal interest are at issue. Go with a determination to put something into the meeting and you will surely get something out of it.

If the business were a matter of personal interest or financial benefit, we would surely plan to be there and see to our share of the profit. If we are willing to sacrifice our time and ease for any financial gain, should we not be just as willing to make the same sacrifice for Jesus' sake and for the upbuilding of his kingdom? If we truly love God, we shall count nothing too hard or exacting if we may only do something to advance his cause.

The mission of the Young People's Alliance is essentially spiritual, but it must be conducted on business principles. This is the "King's business" and should be performed with the greatest care and fidelity. How careful we would be to please an earthly king. With what care and fidelity we would seek to anticipate and perform his every desire. Should we not be just as careful in performing the duties devolving upon us as workers in the church which Christ has purchased with his own precious blood?

The spiritual interests of the Young People's Alliance must be directed and conserved by safe and sane business methods. Spirituality is not hindered, but fostered and promoted by careful business management. As the Alliance grows and expands in its multiplied activities, the business becomes more and more complicated. It is a good indication when the business interests of the Alliance enlarge.

In order to enhance the interest and benefit of the business meeting, it is a good plan to combine a literary and musical program with it, thus gaining the attendance of those who are not particularly interested in the business transactions. In many places these monthly meetings are held in private homes. This adds a social

feature which is always delightful and pleasant if not carried too far. Many will come out of respect for the host or hostess who would not otherwise care to come. Refreshments? Well, that depends. You may or may not have them, just as you please. But they should come as a surprise and not because they are expected. If people come only for the "loaves and fishes," you just drop it for that time and fool them a trip. Refreshments add to the social hour, but they should never become burdensome or expected, so that the poorest member may be permitted to entertain without embarrassment.

It goes without saying that the business meeting should be opened with the usual devotional exercises. A literary and musical program of thirty to forty-five minutes should either precede or follow the business session. After the opening exercises, occupying perhaps fifteen minutes, have an intermission of twelve to fifteen minutes to enable the committees to get together to complete their reports. This is especially necessary for the committee on Sympathy and Relief in order to count up the number of calls made, visits to sick and needy, bouquets carried or articles of clothing or other necessities distributed. All the visits of all the members of the Alliance should be reported to the chairman as well as all else done by way of relief. The chairmen of the other departments will be more likely to have their work in hand especially if they have been at the session of the executive committee just previously held.

The following order of procedure is suggested: (a) Devotional exercises, fifteen minutes; (b) intermission, fifteen minutes to prepare reports; (c) roll-call; (d) reading the minutes of the last meeting; (e) reports

from departments of work; (f) reports from special committees; (g) unfinished business; (h) propositions for membership; (i) reception of members; (j) miscellaneous business; (k) literary program thirty to forty-five minutes; (l) social chat, impromptu readings, music and addresses; (m) song, prayer and adjournment.

Insist on a report from every department. Hold the chairman of every committee responsible for the report. If the chairmen know that a report will be called for and expected, they will be on the lookout to find something worth reporting. Insist that the reports should be in writing, so that the secretary will be able to enter them on the official record of the Alliance. It will be an easy matter for the recording secretary to prepare the statistical report if the reports have been properly handed in and properly entered in the book. This is absolutely necessary in order to preserve a record of the work done. In the second place the committees will not like to submit in writing, "Nothing done by the committee this month." That will not go so easily as if it came by word of mouth. They will not like to see it go on record.

What constitutes a good committee report? It will cover virtually the same ground as the report submitted at the executive committee meeting, except that now the whole committee is present where at the meeting of the executive committee only the chairman was present. The report will embody the following four points: 1. What the committee had undertaken and failed to do, 2, what they actually accomplished; 3, what their plans are for the future; 4, what assistance they expect from the Alliance. Go into the details of the reports, however small they may seem. "Trifles make perfection

but perfection is no trifle." "Not slothful in business" applies to the Alliance as well as to our private affairs.

Special features may be introduced and the meetings arranged in an endless variety of ways. Have a paper read which was brought home from the conference branch or the district convention. Hold a meeting with the Juniors. Have a question-box with an open parliament, the questions having been previously handed in. Invite discussion. Ask for suggestions. Have a Suggestion Meeting where each one is requested to suggest something helpful to the Alliance. Have a Motto Meeting, each offering some good motto for young people in their Christian or business life.

Here are a few subjects which might be treated in a paper and read at the meeting:

How can we make our devotional meetings more interesting and helpful?

How can we improve the Alliance?

How can the Alliance help the pastor?

What benefits accrue to the church through the Alliance?

How can we get the most out of the devotional meeting?

How can we make our business meetings worth while?

How can we increase the attendance?

How can we increase the membership of the Alliance?

A paper on each of the departments.

There are many ways in which special business meetings can be arranged and announced with some catchy watchword. Take the following for example: A Forward March Meeting. This meeting should be in the hands of the executive committee in planning some advanced movements. A Feed My Lambs Meeting, ar-

ranged in behalf of and with the Juniors. A Membership Meeting. In this meeting make plans for a membership campaign. A Good Samaritan meeting, in charge of the committee of Sympathy and Relief. A Legislature Meeting, in charge of the department of Christian Citizenship. A Tour of the Holy Land, by the committee on Literary and Social Culture.

The president should hold the business procedure strictly to the time. In order to facilitate matters he can arrange with some one, perhaps the chairman\* of a committee, to bring up some point and be ready to make a motion. This can be easily and gracefully done if the meeting of the executive committee immediately precedes the business meeting. In this way much precious time may be saved. Do not be satisfied with only one or two making all of the motions. Have each member take some part in the transactions more than simply voting yes or no. If the members are drowsy and do not vote, get them on their feet and sing a hymn, read a hymn in concert or applaud some good sentiment or recommendation. Any thing to get them to wake up and take an interest in the business transactions.

If something has occurred of especial interest which calls for gratitude and thanksgiving, or which demands especial courage and grace, stop right there for a prayer. If any one has been at a revival meeting of special interest, have him tell about it. Has any one been away on an extended visit, have him give some incidents which may be of special interest. Has any member paid a visit to another Alliance or other young people's society and learned something which would be of value to the Alliance, let him give his experience and observa-

tions. All this will interest and enliven the Alliance and enrich the program of the evening.

Then at the close of the session, let there be a word from the president, summing up the work of the evening and emphasizing the most important transactions, just to focus the thoughts on the things which were reported and the things proposed for the near future. The pastor may add a few words of exhortation and encouragement, as also of commendation for the good work done. End with a song and a prayer, sending the members out with the consciousness that it is the King's business in which they were engaged, and with the conviction that the meeting was worth while and that they will do better work in the future because of what they saw and heard.

## Chapter XIX.

### THE RELATION OF THE YOUNG PEOPLE'S ALLIANCE TO THE JUNIOR ALLIANCE.

Formerly the Junior work was only a department of the Young People's Alliance, the same as the department of Sympathy and Relief or the Department of Missions. But in order to give its activities more prominence, it has now been made an organization by itself, but under the direct supervision of the Young People's Alliance. So if you have a Young People's Alliance and a Junior Alliance, report two organizations instead of one. Formerly the two were sometimes reported as one organization and sometimes as separate organizations. So there was confusion and the statistician never knew just how many of each there were to report.

As it is now arranged the congregation receives credit for both where the Young People's Alliance and the Junior Alliance are both maintained. So also the Juniors are credited and tabulated for their own work. This gives a better showing for the Seniors in their average contributions for the several purposes, as the Juniors can not be expected to come quite up to the Seniors in their financial support. It also makes the work and gifts of the Juniors more prominent as their activities and contributions are separately tabulated instead of being reckoned with the Seniors and lost sight of in the published report.



But the Junior Alliance, though it is now separated from the Young People's Alliance in its activities and is to be separately tabulated and reported, stands under the supervision and fostering care of the Young People's Alliance just as much as ever. The constitution of the Junior Alliance, Article III, giving the relationship, states: "The Junior Alliance shall be under the supervision and fostering care of the Young People's Alliance, and the Senior Alliance shall be responsible for the maintenance and success of the Junior Alliance." This places the Juniors directly under the care and supervision of the Young People's Alliance which is responsible for the maintenance and success of the Junior work. The Young People's Alliance is a kind of a "big brother" to the Juniors and should be mightily interested in the life and success of the "little brother." The "big brother" is the ideal, the hero of the little lad, who longs for the time when he too will be as big and strong as his older brother.

The superintendent and the assistant or assistants are all appointed by the executive committee of the Young People's Alliance. Article V of the Junior constitution has the following: "The superintendent and the assistant superintendent shall be appointed by the executive committee of the Young People's Alliance with the approval of the pastor. Where no Senior Alliance exists, the pastor may appoint the superintendent and the assistant superintendent." It is also provided that the Junior superintendent shall be a member of the executive committee.

It is not enough to appoint the superintendent and then let her struggle on as best she can. She should have as many assistants as necessary to conduct the

meetings properly. In order to have reverence and order, several assistants may be necessary, and it would be a good thing if the parents would attend at least occasionally. One of the greatest difficulties in connection with the Junior meeting is to maintain order. Many a Junior Alliance has been discontinued, many a Junior superintendent become discouraged and disheartened because of the disorder and inattention in the meetings. The church should not be turned into a playground before and after the meetings. If there is anything that our young Americans need it is more reverence and respect for God's house, and it is the duty of the pastor and the Young People's Alliance to see that this is observed.

In case of the sickness or removal of the Junior superintendent, the executive committee should at once provide leaders and carry on the work until the superintendent can again take it up or another superintendent can be found. Many Junior Alliances have gone down and been permanently abandoned simply because the executive committee failed to give the necessary supervision at the time when it was most needed.

It may also be necessary for the Young People's Alliance to furnish a chorister or an organist for the Juniors in case there is no one among them who can serve. Of course, if there is a Junior who can preside at the piano or organ, they should have the privilege of doing this themselves. We should not do for the Juniors what they can and ought to do themselves, but, wherever the Junior work needs strengthening the Young People's Alliance should always be ready to supply the needed help. When a Junior Alliance contains a sufficient number of members, of suitable ages, they may be divided into two

or three sections for appropriate class work, viz., Primary, Junior and Intermediate. In most of the Junior Alliances, there is enough difference in the ages of the members that two classes can be formed for the lesson study. In this, sufficient help should be furnished by the Young People's Alliance in order to carry on the work properly. In many of the Junior Alliances the older members are formed into a catechetical class under the care of the pastor. This is a very excellent arrangement where the catechetical class is otherwise impossible.

The constitution also provides that the superintendent of the Junior Alliance shall be a member of the executive committee of the Young People's Alliance and shall report the condition and needs of the Junior Alliance at the monthly business meeting of the Young People's Alliance. This is an excellent arrangement, bringing the two, Senior and Junior, into the most intimate relation and placing the responsibility of the Junior work immediately under the care of the Senior Alliance and giving the Juniors the benefit of the sympathy, assistance and co-operation of the "big brother". The work of the Junior Alliance should be reported in detail, giving the attendance and interest, the several activities, the purposes for the future and the assistance desired from the Young People's Alliance. At the business meeting inquire into the needs of the Junior society, plan with the superintendent for the best interests of the Juniors and seek to supply the needed helpers to carry on the work successfully.

In order to assist the superintendent in the multiplied activities of the Junior Alliance, it would be a good plan to place the chairmanship of the several departments under the care of more experienced members

of the Young People's Alliance. The Department of Christian Work, naturally comes under the supervision of the Superintendent. The department of Literary and Social Culture falls to the assistant superintendent. The department of Sympathy and Relief might be placed into the hands of a member of the Young People's Alliance, who might at least act as an adviser and direct the work of this department. Another member who has a knowledge of and zeal for missions, might be asked to supervise the work of the Junior missionary committee, help them plan for the raising of missionary funds and prepare for successful missionary meetings. This would not take the work out of their hands but would help them do the work properly and successfully. They can not be expected to do this alone, and it is asking too much of the superintendent to supervise it all.

The constitution also provides that the "Junior superintendent shall be a delegate to the annual Young People's Alliance convention by virtue of her office, the executive committee electing the alternate. Where this is not feasible, the delegate from the Senior Alliance should be instructed to represent the interests of the Junior Alliance." The purpose of this is to secure the attendance of the Junior superintendents at the branch conventions, to give them the benefit of the conventions and to get them there in sufficient numbers to interest the branch in behalf of the Junior Alliance.

So also the general supervision of the Junior Alliance is placed under the care of a general superintendent whose duty it shall be "to promote the organization of Junior Alliances and to do such other work as may be necessary to secure their efficiency." The general superintendent of the Junior Alliance is appointed by and is

a member of the Board of Control of the Young People's Alliance. Every year the Junior superintendent submits a detailed report to the Board of Control, and this board takes into careful consideration the needs and acknowledges the work of the Junior Alliance of the whole church. This forms another very strong and important link between the Junior and Senior Alliances. So from top to bottom, from first to last, the Junior Alliance stands under the care and supervision of the Young People's Alliance. Much of the growth and many of the best workers of the Young People's Alliance come from the ranks of the Juniors, and it behooves the Senior Alliance to care for and maintain a Junior Alliance in order to insure its own growth and success.

In many of our congregations it was found necessary to organize Intermediate Alliances in order to hold a section of our young people who have really outgrown the Junior Alliance and, if promoted to the Senior Alliance, are apt to be overlooked and thus will lose their individuality. In many instances there is a gap between the Junior and Senior Alliances where they do not fit into either and thus are lost to both.

This age is covered approximately from fourteen to eighteen, or the years covered by their high school experience. It is evident that these active young people must be given special tasks if they are to be retained for the Alliance and the church. This is an age in which they love to do things if they are given worth while tasks to do.

They should be organized and fostered by the Senior Alliance, but placing upon them greater responsibilities than could be entrusted to the Juniors.

## Chapter XX.

### PARLIAMENTARY PRACTICE.

In the usual business session of the Young People's Alliance, the most ordinary rules or order of procedure will suffice to transact the business properly. But what is done should be done "decently and in order." It is a real accomplishment to be acquainted with the rules governing deliberative bodies and to know the laws of parliamentary practice. The business meeting of the Young People's Alliance affords a splendid opportunity for young people to become familiar with such practice and will prepare them for larger or more public services. To be acknowledged a good parliamentarian, is a distinction given to only a few.

We get the word "parliamentary" from the parliament of England. It refers to the rules of debate and procedure governing that great body. The rules governing our business sessions will not be so complicated as those, but what we do have should be observed. The purpose of parliamentary procedure should not be to outwit one another, to confuse the chairman or to show our knowledge of parliamentary law, but to have the proceedings lawfully transacted. Otherwise their validity may be called into question and cause endless confusion. For our own guidance, we wish to present a few practical rules which will suffice to govern us in the transaction of the business of the Young People's Alliance.

*The Chair.* The presiding officer should be addressed as Mr. President (or Madam President, or Miss President, according as a married or unmarried woman is in the chair). If the presiding officer should have occasion to refer to himself, he should speak of himself or his function as "the chair," instead of using the first personal pronoun.

*The Floor.* In order to obtain the privilege of addressing a meeting, the one about to speak should arise and respectfully address the chair as above. He should not speak until recognized, the president announcing the name. If more than one claim the floor at the same time, the president shall recognize the one who spoke first, giving him the privilege, unless he has already spoken and the other has not.

*Making a Motion.* In order to get a proposition before the meeting, it is proper to do so by way of a motion, stating, "Mr. Chairman, I move," then stating the proposition plainly and distinctly.

*Seconding a Motion.* After a motion has been made, another member in favor of the motion, should also address the chair and say, "I second the motion," or, "I support the motion." If there is no one to second the motion, it is considered that it is not of sufficient interest or value to be further considered. When the question is seconded, it should be stated by the chairman, and it is then in the hands of the meeting for discussion and further action.

*Changing or Withdrawing a Motion.* After a motion has been made and seconded and announced by the chair, the mover can change his motion, but only by the consent of the seconder and of the society. If he desires to withdraw his motion, it must be done in the same

way. In case a question is not well worded or where the mover does not get the question in the proper form, the chairman can change the wording, but without changing the intent of the person making the motion. This may save time for the Alliance and embarrassment for the mover.

*Motions in Writing.* When the motion is long or somewhat complicated and hard to remember, the chairman has the right to require that it be submitted in writing. The secretary should have the same privilege in order to enter it correctly upon the minutes.

*Putting the Question.* Where a motion is quite clear and it is evident that it has been understood, it is sufficient for the president to say, "You have heard the question. All in favor say 'Aye'; All opposed 'No'." When a question is not so easily understood, or where there are possibly some to whom it is not quite clear, the chairman may say, "It has been moved and seconded," (then state the question clearly before the vote is taken). The negative vote should be called for as well as the affirmative, even though the chairman is sure in his own mind that the motion was carried. The chairman then announces whether the motion was lost or carried.

*The Vote Questioned.* In case the vote was not decisive or in case anyone questions the correctness of the chair as to the result of the vote, any member may demand a "division" or rising vote. Usually the secretary may appoint a teller to count the votes. The votes are then announced and this is final.

*Common Consent.* Where it is quite evident that a sentiment is unanimous and where there is no objection likely to be raised, a proposition may be passed by common consent.



*Casting a Ballot for the Alliance.* Where the constitution requires the casting of a ballot and where the Alliance does not, for any good reason, wish to take the time and it is evident that the sentiment is quite in favor of the proposition before the meeting, some member may move that the secretary be instructed to cast the ballot for the society. If the vote is carried and the secretary is so instructed, the secretary writes the vote according to instruction and casts the ballot and so announces it.

*An Appeal.* If any member objects to the ruling of the chair, he may arise and say, "I appeal from the decision of the chair." If the appeal is seconded, the president must put the question thus; "Is the decision of the chair sustained?" If the chairman chooses to do so, he may state the ground for his decision. But if the question refers to a matter of parliamentary practice, it is not debatable beyond the statement of the chairman. A tie vote is counted favorable to the chairman.

*Motions pertaining to the President.* Whenever a motion is made that has reference to the president, the one who made the motion should call for the vote. In case the mover does not do this of himself, the president may ask him to do so or ask the secretary to put the question.

*Point of Order.* If any member observes any procedure which is not according to the constitution or is an infraction or transgression of any law or rule, he may call the attention of the chair to the fact by rising and saying, "Mr. President, I rise to a point of order." The President then says, "What is it?" or "State your point of order." The president decides the point of order and his decision stands unless an appeal is taken. If

the president does not wish to decide the point, he may call for a vote of the society, putting the question thus, "Is the member in order? All who sustain him say 'Aye'. Otherwise minded say, 'No'."

*Amendments.* In case it is desired to change a pending motion in any particular by adding to, subtracting from or changing the wording, this is done by amending the original motion by saying, "Mr. President, I move that we amend the motion by adding the following word or words . . . . ., or by striking out the word or words, . . . . ., or by changing the following word or words, . . . . . ." If the original mover accepts this and the seconder gives his consent, no vote is necessary to amend the motion. An amendment may again be amended but not an amendment to an amendment. "Three times and out." In calling for the vote, the president will call for the amendment to the amendment. If this carries, he will put the amendment as amended. If it is lost he will call for the amendment. If the amendment is lost, he puts the original motion. If the amendment carries, he puts the original motion as amended.

*Not Debatable.* A motion to adjourn, to lay on the table, to postpone indefinitely, to reconsider or a call for the previous question is not debatable.

*Previous Question.* When it is evident that the question has been sufficiently discussed, and that the meeting is ready for a vote or if a member wishes to close the debate, he arises and says, "Mr. Chairman, I move the previous question." This being undebatable, the motion, if it is seconded, is immediately put. If the motion is lost, the discussion goes on. If the motion is carried, the main question is put. Usually, however,

when a question has been discussed at considerable length and it is evident that the discussion should come to a close, a member calls out, "Question". If this is repeated by others and the chairman thinks the matter is ready for a vote, he puts the question without a formal vote on the "previous question." If, however, there is any objection to his putting the question, he calls for a vote on the "previous question," putting the motion thus, "Shall the main question be now put?" Of course, the chairman will abide by the vote of the society.

*To Lay on the Table.* If a member wishes to postpone a subject to be taken up at a later time, or wishes to defer action, he moves that it be laid on the table. This motion is not debatable. When it is later desired to consider the matter, the motion is made "to take the matter from the table." This also is undebatable.

*Postponement.* If it is desired for the sake of more time or for the sake of more or better information on a proposition, a motion may be made to postpone to a certain time. If this is carried, it will require a two-thirds vote to take it up again before the specified time. It may also be postponed indefinitely, which if carried, will make it impossible to be taken up again during that session.

*Reconsideration.* Any person voting with the majority or the prevailing side, can call for a reconsideration of a proposition. A change of mind upon maturer thought or more light or added evidence on a subject may make this desirable. If carried, it puts the subject back to where it was before the vote was taken. This will make more discussion possible on the original mo-

tion and will require a new vote upon it. A question can not be reconsidered more than once.

*Referring to Committee.* A very common and practical way of disposing of matters requiring more time, investigation or information is to refer to a committee. The mover may arise and say, "Mr. Chairman, I move that a committee (stating the number desired) be appointed by the chair, to whom this matter shall be referred." The president, after the vote is taken and passed, at once appoints the committee or takes a little more time and announces it before the close of the meeting.

*Calling a Committee.* The first named member of the committee is usually considered the chairman and calls the committee. If the chairman of the committee is not present, any two members of the committee may call it together. The committee then formally organizes by electing a secretary who will keep a record of the transactions.

*Standing and Special Committees.* A standing committee is one which is appointed for a definite length of time. A special committee is one which is appointed for a particular purpose.

*Committee Reports.* In all deliberative bodies, the standing committees have precedence. After the standing committees have reported, the chairman of a special committee may announce that the committee is ready to report. After the report is submitted it may be received, rejected, amended or referred back to the committee with or without instructions. When the matter is finally disposed of, the committee is discharged.

*Motion to Adjourn.* A motion to adjourn must be put, no matter what is under consideration or however

important the meeting may be. Of course, if it is premature, it may be and should be voted down. It is undebatable and can not be reconsidered. There is but one way to remain in session and that is to vote it down.

## Chapter XXI.

### PREPARATION FOR THE MEETING.

The success of a Young People's Alliance meeting depends very much upon the preparation on the part of the leader. In going from place to place and in coming in contact with the Young People's Alliance all over our church, the writer is thoroughly convinced that the one great need of the Alliance everywhere is more thought and prayer in preparation for the devotional meeting. There is no other need so universal and so imperative as this.

In almost every instance where the interest is not what it once was and where the attendance has fallen off, it is due to the fact that the meetings are dull and uninteresting. There is nothing new, interesting, and inspiring. People know just what is coming, because it is always the same. The leader does not take the time to prepare and the people do not think it is worth while to come.

You may have heard a leader in coming before a meeting say something like this: "Now the meeting will be just what you make it. I haven't had time to prepare," when the topic was announced and the leader appointed from one to six months in advance! He may not have had time that particular afternoon or evening,

but that is no excuse. We should begin our preparation as soon as we see our name on the topic card. The purpose of the topic card is to announce the subjects and leaders far enough in advance to give them an opportunity to prepare. It takes weeks to prepare a good program. We dare not trust to the "inspiration of the hour." "God helps those who help themselves." Thorough preparation, is the price of a successful meeting.

We will give a sample of some Alliance meetings, not yours, perhaps, but of some other Alliance: "We will open our meeting by singing number forty. Let us pray. Has anyone a hymn you would like to sing?" (Pause.) Finally some one announces a song which has no bearing upon the subject. The topic is announced and the Scripture reference read as given on the topic card, no more, no less. "Has any one a song?" (Pause. Flutter. Time wasted.) Finally some one calls for a number. The leader reads what the *Herald* has to say on the subject and possibly adds a paper. "Now if any one has anything else to say, do so now." (Pause. Pause. Agony. Shuffle.) Some one arises and says he is not prepared to say anything, which is always superfluous, because all will discover it before he gets through. Others talk, but do not say anything because they were not notified that they were expected to speak. Some more talk. "We'll close by singing number sixty. Mizpah. Wasn't this a fine meeting? Great!"

The meeting will be just what we make it. If we put nothing into it, we shall get nothing out of it. If you are appointed to *lead* a meeting, you are supposed to *prepare* for it and this can not be done in an hour. Gather material, gather illustrations, plan the meeting, select your helpers weeks in advance. Prepare some-

thing new and different. Prepare to lead the meeting all the way through. You are not only appointed to open the meeting but to lead it from start to finish. We will give a few suggestions on how to prepare a program for the devotional meeting:

*Prayer.* Pray much yourself and get others to pray for you and for the success of the meeting. Look to God for guidance and strength. This will prepare your own heart and mind as well as the hearts and minds of others. "If any man lack wisdom, let him ask of God who giveth to all men liberally and upbraideth not; and it shall be given him." "I can do all things through Christ who strengtheneth me."

*Prepare in time.* If you are to lead in three months, begin your preparations at once. Prepare as though it would be your last opportunity to lead the Alliance. Think of your subject when about your work. Gather material as you are about your daily toil. Jot down good thoughts as they come to you. The subject will grow upon you and when the time comes, you will have something worth while, and you will have a meeting which will be a credit to yourself and a blessing to others. The average member leads only about two to four times a year, and should spare no effort in making his meeting the very best that it possibly can be made.

*Study the Topic.* Get the topic well in mind. Memorize it. Study the Scripture lesson. Read and reread it until you get a firm hold upon it. Then read it until it gets a hold upon you. Read the daily Bible readings in connection with the lesson. These passages will throw light upon the subject. They were selected for this purpose by men who are devoting their time and effort to this work.



*Bible Reading.* Do not be satisfied with merely reading the passage given on the topic card. Select the best from the daily Bible readings and add several of your own selection. Write the chapter and verse on slips of paper to be read by the young people or, better still, call for the chapter and verse and have different ones repeat them after you, find the reference and be ready to read when the verse is called. This enlists others to participate in the services, familiarizes them with the Bible, throws light upon the subject and always adds interest and inspiration to the meeting.

*Envelope Selections.* Get a large envelope and write the subject and the date of your meeting on it. Look for readings bearing on your topic, cut them out and place them in your envelope. In your usual readings you may find illustrations in the daily papers or magazines. While reading a book you may find something bearing on your subject. Mark on the envelope the book and the page. If you find a choice poem or some select reading, clip it and put it into your envelope. In this way you will gather helpful material and when the time comes you will be loaded for your program.

*Note Books.* It would be a profitable investment if the Young People's Alliance would buy a supply of cheap note books and place at the top of separate pages the date, topic and Scripture reference and give them to the members of the Alliance. As they find a good illustration or thought, they should jot it down in their note book, to be used in the meetings. It is remarkable how many points we can gather up in this way. It would be an advantage always to announce the subject a week in advance, and the note book will be a constant reminder to be on the lookout for good things from our

own observations and experiences. This will add interest and value to the meetings and put new fuel on the fire.

*Use of Notes.* Fasten in your Bible notes and selections to which you wish to refer in the service. Have a written program of the meeting before you containing the several parts of the evening's services. But leave sufficient leeway for thoughts and suggestions not in the program. Sometimes the best thoughts arise during the course of the meeting, especially if the program has been well prepared and the meeting becomes interesting.

*Ask Others for Points.* Ask the pastor, the president or some older and more experienced Christian to give you some suggestions. It will help them and you. After the program has been set up, ask the pastor, president or some other experienced person to offer suggestions, changes or criticism as to the contents and arrangement of your program.

*Assigning the Parts of the Program.* Assign the several parts of the program far in advance. It is as necessary for you to prepare others as it is for you to prepare yourself. Here is the weak point in many a meeting. Others as well as the leader should know what they will be expected to do. Ask them in advance to give an address on this or that part of the subject. Most people are not very good at impromptu speaking. Give them time to think and prepare their addresses and they, too, will bring something worth listening to. Ask some one to write an essay on some part of the subject, giving them some of your clippings as a "starter". Have one recite a poem, another give a reading and another a recitation. Give out a number of Scripture references to be read by those present. If you do

this in advance, you will not lack helpers and a full and rich program.

*Appointing Helpers.* Do not always ask only the stronger ones to assist in the evening's program. There is a temptation to do this because we want a good program and do not want any one to fail. But have you ever noticed how the best results come from the feeble efforts of some new or inexperienced member? Have you ever observed how the whole family is interested and delighted when the baby begins to walk? Every one stops to watch its tottering steps, and is ready to give assistance if it should fall. And how is the child ever to learn to walk if we do not put it on its feet? If the weaker member can not do everything, he can do something, which will be a starting point for greater and better things.

*Announcements.* In securing the attention of the people, very much depends upon an announcement and how it is made. Some medicine companies set aside seventy-five thousand to one hundred thousand dollars a year for advertising purposes. Some advertisers pay as high as one thousand dollars for the back page of one issue of a popular magazine. Can the Young People's Alliance take a hint from them? If they find it profitable to advertise, why not we? Announce the meetings and announce them thoroughly. It is not enough to say, "The Young People's Alliance this evening as usual." And everybody knows it will be just as *usual*. Have the pastor announce the meeting, giving him a written notice, giving the leader, the subject and the time of meeting and an urgent invitation to be present. Use your town or city papers. Put a bill-board in front of

the church. Hang a placard in the hall or audience room of the church. Advertise! Advertise!

*Next Meeting.* Occasionally get the leader of the next week's meeting to announce, in the present meeting, his topic and plans, and state the assistance which he will need. This will awaken an interest and the Alliance will be assured that preparations are under way and that something good may be expected. The announcement of the subject and the general plan of the meeting will also get them to think and read up on the subject.

*Assistance of the Officers.* The officers of the Young People's Alliance should stand pledged to assist the leader in preparing the program and furnishing any needed help. This may be especially necessary for young and inexperienced members. The committee that appoints the leaders, should not consider their work completed when the appointments are made, but should assist those whom they have appointed. Moreover, it is the duty of the officers to ascertain if the leaders are making the necessary preparation and so to announce it at the close of the previous meeting. This will put them on their mettle and they will try all the harder to make their meeting a success.

*A Model Preparation.* It would be fifteen minutes well spent if some one of experience would take that much time at the Alliance meeting to prepare a model program showing how to select Scripture verses, prepare the Bible readings, assign the different parts of the subject, gather the material, arrange the program, select the hymns, secure the helpers, etc., etc.

*The Music.* Intersperse the program with music. Have good music and plenty of it. Have special sing-

ing, solos, quartets, duets. Select your songs in advance. Do not depend on the moment to select them or throw it open to the audience. The songs should be in harmony with the subject and this you can not hope to have if you do not select them in advance. It is remarkable how many good hymns can be found bearing upon any given subject. The songs and the special music should all be arranged far in advance of the meeting and the numbers written on the program.

## Chapter XXII.

### HOW TO LEAD THE MEETING.

If you have thoroughly prepared for the meeting, other things being equal, success is assured. "Well begun is half done," is a saying which is both trite and true.

If you have been chosen to lead the meeting, be determined to do your best, trusting God for strength and praying him to bless your efforts for which you can not hope unless you have done your part in preparing.

Before beginning, see that the room is in order, the table and chairs in place, the hymn books and Bible, distributed. Do whatever ought to be done beforehand and thus avoid needless confusion.

Arrange to have the front seats occupied. Have your workers at close range. Leave the back seats for late-comers.

Begin the meeting promptly at the appointed time. Do not keep on firing your engine when you should be on the road. Pull out of the station on schedule time.

If unable to begin the meeting with music, because of a tardy organist, begin with responsive reading or with a prayer service. To wait for others is only to continue the habit of tardiness.

Leading a meeting does not mean driving it. To lead means to go in advance toward a definite object. Others follow.

Be an example to others and be willing to offer prayer or give a testimony from your own experience, as you would have others do.

Be an example of boldness, freedom and confidence. This will inspire others.

Leading a meeting does not mean to let it run its own course. It needs direction, guidance and leadership.

Do not make the program too stiff and formal. It is not a machine to be run with belts, pulleys and *cranks*.

If you know how to follow in a meeting, you will know how to lead one. To be a good follower is to be a good leader. The best Alliance member knows how to do both.

“A good Young People’s Alliance meeting is one led by anybody, partaken of by everybody, monopolized by nobody and where everybody is somebody.”

There are several P’s which are necessary for a good devotional meeting: Prayer, Preparation, Participation, Punctuality, Promptness, Prudence, Patience, Progress and Power.

Here is a definition of a good devotional meeting; Enthusiasm, plus information, minus self, multiplied by activity, divided by every member, equals a good meeting.

Do not occupy too much time in the opening service. Moments fly more quickly than you think, especially when you have a full and well prepared program.

Time your program so as not to run overtime nor run aground the first thirty minutes. “Keep your hand upon the throttle and your eye upon the rail.”

Do not open the meeting and then say, “Now the meeting is in your hands and will be just what you

make it." That is not leading the meeting, but simply starting it. It is not even a good starter.

If you have been appointed to lead, you are responsible for the whole program, getting as many others to help you as possible.

Have the topic clearly understood early in the meeting, especially if it was not announced before the meeting began. Have the audience repeat it with you until they have it well in mind.

Placing the topic on the blackboard or a wall bulletin with the Scripture reference, will wonderfully assist in bringing the subject to the attention of the meeting.

Read the Scripture as distinctly as possible, using your own Bible if practicable. You should be more familiar with your own Bible than any other.

Try to make some comments on the Scripture lesson as you proceed. It will impress the lesson and help you and others.

Do not always open the meeting the same way. Change the usual order. It will add interest to the service. "Variety is the spice of life."

Be an example of brevity, a model for all the rest. Leading the meeting does not mean that you should do all the talking.

Get as many to take part as possible. This is one secret of any good meeting. There is a great deal of good logic in the remark of the deacon who said, "We always have a good meeting when I take part."

Take great pains to announce the hymns distinctly so that all can hear and find them. Repeat the announcement and read the title of the hymn or even the



first verse. This will give the organist time to find the hymn and get into position.

Give the numbers of your hymns to your organist or chorister or both, so they will have the music in hand. If you have an inexperienced organist, give her the numbers several days in advance to give time for practice.

Lead the meeting as the Spirit shall direct you. Avoid the appearance of formality. Have your program in hand but let it be sufficiently flexible to allow suggestive questions, comments, testimonies or special prayers.

Aim at originality. Have a surprise, some new feature in the meeting. People love surprises. You can be original and still be orthodox.

Get as many as possible to participate in the service from the start. Ask one to offer the opening prayer, another to read the Scriptures or to read responsively or, better still, let each quote a Bible verse in harmony with the topic.

If the meeting is dull and the audience is not responsive, sing a song. Get them on their feet. Break up the monotony.

Break up pauses by reading a hymn, repeating appropriate Scripture verses in concert, asking a few pertinent questions, or asking an experienced member for some remarks. If you have not spoken on the subject, this would be a good time to do so.

Before going to prayer, call on two or three persons to lead, each one praying in the order named. If the prayer service seems to lag, ask all present to join in the Lord's Prayer.

Do not become flustered if you do not get the response you desired. Remember that the unused time seems much longer to you than to anyone else.

Use the blackboard, maps, charts, pictures, models, anything to elucidate the subject and give zest to the meeting. Keep the program moving. Keep the gaps closed up. Don't allow the long, deadly spells to come. A passenger looked up into the face of a colored porter in a pullman car and asked, "Does this train stop at station so and so?" "No, sah," said the man in his blue clothes and brass buttons, "we don't even hesitate." So keep the meeting moving. Don't stop. Don't even hesitate from the time you leave the station until you pull in at the terminal.

If your material has become exhausted before the end of the hour, call for testimonies along the line of the subject of the evening. Or have a number of prayers, closing with sentence prayers.

If the pastor is present and if time permits, give him the last five minutes to make a summary of the remarks and suggestions of the evening. Appoint some one to jot down the points brought out in the meeting to be read in the closing moments of the service.

If no one seems willing to use the unoccupied time, and you have used up your material and exhausted your methods to create and maintain interest, close the meeting with a few words of cheer, even if the time for closing has not yet come. Do not allow the meeting to fray out at the edge.

Whatever the character of the meeting, try to close in time for a good hand-shake and a few moments of greeting, especially to the strangers who may have come

into the meeting for the first time. Remember there is a great deal of gospel in a good hand-shake.

After the meeting, personally express your appreciation to those who assisted in the service. If they know that what they did was appreciated, they will help you again.

Take especial care to notice the strangers, the aged and those who do not attend often. If they know that they are really wanted, they will be apt to come again. "A stranger but once," should be the motto of every Young People's Alliance.

Do not feel discouraged if you did not accomplish all that you had hoped for or the response was not what you expected. Perhaps you accomplished more than you know. Elijah had a bad time immediately after his victory on Mt. Carmel.

Leave the results with God and pray that the seed sown may produce an abundant harvest and that your feeble, but honest efforts, may redound to the "Glory of God and the Good of Man."

Follow up the work of the meeting in doing such personal work as you may have opportunity to do. A few words spoken directly to one person, may do more good than all that was said and done during the whole evening.

Resolve that, whenever opportunity affords, you will help others by your presence and co-operation just as you wished them to do in your meeting, and whether they helped you or not, you will always do your duty.

Do not close the meeting in a hurry as though you were just glad it was done. Close with a word of cheer and appreciation. Drive home, by a few well chosen words, the main thought of the evening. Have

an appropriate, impressive hymn for the close. There are three things which should leave their impression, "the eye, the ear and the last word." What we see, what we hear, and the last impression should go with us when the meeting is over. A few sentence prayers with the audience standing, the closing prayer by the leader, the Lord's Prayer or the Mizpah benediction will send the members away thoughtful and prayerful.

## Chapter XXIII.

### THE USE OF THE BIBLE IN THE DEVOTIONAL MEETING.

All in all, there is nothing more interesting and instructive and that will bear repetition as often in the meetings of the Young People's Alliance, aside from singing and prayer, as a Bible reading. We should exalt the Bible and give it a prominent place in every service even if it is only a business meeting. It is our best counselor, our guide, our great source of instruction and inspiration. It is the pilgrim's staff, the mariner's compass, the soldier's weapon and the traveler's guide. To it we should go for counsel, guidance, consolation and strength.

In the first place, every member of the Alliance should own a good, well-bound, serviceable Bible with index, concordance, maps and other helps. Make it a habit to carry your Bible with you to the Young People's Alliance meetings and, in fact, to all of the services of the church. We should make it a habit to turn to the passages of Scripture being read by the pastor and the leader. This will make us familiar with the Book itself and enable us to find passages easily and gracefully. It is pathetic at times to see how perfectly helpless some young people are in finding passages of Scripture.

The Bible is a good badge for any young person in going to and from the house of God. It is a compli-

ment to be seen, with Bible in hand, on the way to church. It is a kind of a Christian banner and we should **not** be ashamed to show our colors. We should enjoy the companionship of the Bible and be glad to have it with us whether we are called upon to use it in the service or not. While waiting for the meeting to begin, we can spend the moments profitably by reading a few passages from the Word. It will be a good preparation for the meeting.

Every Alliance should have a supply of Bibles to give to visitors and such as forgot or neglected to bring their Bibles. The responsive reading should be general and would be more general if all were supplied with Bibles. A general participation from the start is a good opening to any service.

In reading the Scripture reference in the opening service, we should not confine ourselves to the passages given on the topic card. Gather more material from the rich treasure house of the Word of God. Go to the concordance for some word or words contained in the topic and see what the Bible has to say upon the subject. There is no book which bears upon every phase of human life and experience, like the Bible. It is remarkable what the Bible has to say upon any given subject if we only know how and where to find it. Note the choice passages and write the chapter and verses on slips of paper and hand these passages to those present. This is always an instructive and interesting part of the program and can be used oftener than any other part of the service.

There are various ways in which a Bible reading can be prepared. As already stated, study by topics, as faith, hope, prayer, service. Take a chapter at a

time, as the tree chapter, the shepherd chapter, the vine chapter, the love chapter. Spend an evening with a Bible character, as Joseph, Moses, Joshua, Samuel, Ruth, Daniel, Peter, Paul, etc. Take up a parable, the Commandments, the Beatitudes, the Sermon on the Mount.

Spend an evening on the map of Palestine. Call it a tour of the Holy Land. Find some passages referring to the land, its mountains, rivers, seas, climate, birds, products, cities. Explain the geography and topography of the country, with the aid of maps, as you pass along. This can be made a fascinating and profitable study.

The reading of a psalm in concert or responsively always gives devotion and inspiration to the opening services. It would be a splendid idea to take one psalm and use it repeatedly until all become familiar with it and can repeat it from memory. Sometimes a psalm also gives a fitting close to a service.

A good way to get the members to participate in the meeting is to announce a number of Scripture references which some one repeats after the leader and thus volunteers to find the passage. These persons will hold themselves ready to read the passages when they are called for.

When the verse is being read, the person reading should arise, first out of respect for the Word which is to be read and second in order to be better heard and understood. It is always good practice to announce the book and verse where the passage is to be found, for it is an advantage to know by whom and to whom it was written.

The Bible reading in the opening service should not always be conducted in the same way. One time let the

leader read the Scriptures. The next time have him appoint some one in advance to come forward and take this part of the service. Another time, read alternately or responsively. If it is a passage in which two or more persons speak, arrange to have it read as a dialogue. Again, you may call for other passages or verses bearing on the subject of the evening. In order to be sure of a response, this should be announced in advance. Appropriate passages may also be indicated on paper and given to timid or inexperienced members to be read by them with some word of comment.

A favorite text meeting may be arranged by asking each member, a week in advance, to come prepared to give some favorite text, if possible, bearing on the subject of the evening. A promise meeting is always interesting and helpful. These are so many and varied that they can easily be found. A praise meeting can likewise be arranged for, each one giving a verse of praise or thanksgiving, followed by a word of testimony. Let the leader or pastor note the promises given or the verses of thanksgiving expressed and comment on them.

A memory test is always an interesting method of Bible study. Ask a number of questions on the Bible such as the average audience ought to be able to answer, giving at least the book if not the chapter. This may be conducted somewhat after the following manner: Where in the Bible do we read of the flood? Where do we find the Ten Commandments, the Beatitudes, the Lord's Prayer, the allegory of the vine, the parable of the prodigal son, the love chapter? etc. Or let the leader read or, still better, quote a number of reasonably familiar verses, giving perhaps the first half of the verse



and letting the audience finish it. About fifteen or twenty of these verses are sufficient for one meeting. This is always interesting and inspiring and forms a beautiful opening or closing exercise.

## Chapter XXIV.

### THE MUSIC IN THE DEVOTIONAL MEETING.

Good music is the half of any service. When other parts of the program fail, this should never fail to give an inspiration and impart a blessing. Whatever else the program may furnish, the music is always an important part and contributes largely to the success of the meeting. Nothing will bear repetition so often or be missed so much as the singing of the soul-inspiring songs. What would a meeting be if, for once, there would be no singing at all? Just try it and see how empty and incomplete the service will be.

There should be the best possible music that the Young People's Alliance can produce and plenty of it. This part of the evening's program should be pre-arranged and just as carefully prepared as any other part and should be chosen in harmony with the subject of the evening. There has never been a time in the history of the church when hymnology was so rich and varied as now.

To insure general participation in the singing, there should be a good supply of hymn-books on hand for general use. These should be distributed at the beginning of the service, keeping back a sufficient number to give to strangers upon entering the meeting. It would be well in most Alliances to appoint a chorister. He should sit by the organ or piano during the service and

lead the audience in the singing. Not every good leader is a good singer, and should be glad for the assistance of a chorister. The leader of the meeting should select the hymns, except the special music for which the chorister should be made responsible. Or, better still, the leader and chorister should arrange together for the music. But the leader has the right to say where the special music shall come in.

Special music such as solos, duets, quartets, etc., should be provided. Instrumental music is also appropriate, especially at the opening of the service, but should always be sacred music. This should be arranged by the leader and the chorister.

It is a good plan to sing a number of songs at the beginning of the meeting. This usually serves to bring the audience into a state of enthusiasm, especially if the songs are of the right nature and are properly sung. But if the members come to think that the meeting has not begun until the singing of the last opening hymn, just reverse the order and begin with prayer or with Scripture reading. Many times the very best introduction to a Young People's Alliance meeting is a season of prayer.

A good organist can do much to make a meeting a success. Spirited, vigorous playing, with feeling and expression, will lead to singing of the same kind. The organist should not drawl out the notes nor should she run ahead of the audience, but gradually lead them up to the proper time. All the racing and the thumping of the keyboard will not remedy matters, but will only make them worse. The chorister can do much to keep the audience and the organist together. If the organist can sing as well as play, she may gracefully lead off in

singing, endeavoring to keep the organ and the audience in time. As a rule the organist should play to the chorus in order to start the audience in the right pitch and time. Only in the most unfamiliar hymns should she play the chorus also. When the meeting is well under way, a long, distinct chord will be sufficient to introduce or start the hymn. Interludes between verses should be avoided as they only impede the progress of the meeting. Usually a long drawn chord at the end of the verse or chorus will give sufficient time for people to get their breath and start again.

The organist should keep her seat at or near the organ during the meeting so that no time is lost after a hymn is called for. It is an annoyance to see the organist racing back and forth every time a hymn is sung. It diverts attention and squanders time. A fussy organist will make the audience fussy.

The organist should also pay strict attention to the number of the hymn and the number of verses to be sung. If the announcement was made in a low and indistinct voice, she should not guess at the song and start off on the wrong number to the confusion of the audience and the consternation of the leader. If she failed to hear the number it is quite evident that others also failed. She should also bear in mind the number of verses to be sung and not play several measures of another verse when the required number has been sung and then stop abruptly in the middle of a measure to the amusement of the young people and her own embarrassment.

Hymns should be sung according to their meaning and intent. If it is a marching song, it should be sung in quick and rapid movement. If it is a strictly de-

votional hymn, it should be sung more slowly and thoughtfully. A hymn can be sung slowly without dragging. There ought to be more thought and meditation put into our singing. A devotional hymn may become our prayer as truly as if we were on our knees praying. A marching song may become our sentiment and stir us to action. The reading of a verse before it is sung may serve to direct the attention of the audience to the meaning of the hymn.

The hymns as well as all of the music of the evening should be carefully selected in advance. None but the most careless leader would ever think of coming to the Alliance without having selected the hymns. These should be selected in harmony with the subject of the evening and this can not be done in the open meeting. Some songs sung in the church services are so utterly out of harmony with the thought of the meeting that it makes it ridiculous as well as pathetic. A young man in a western city told that when they led his father into the river to be baptized by immersion, some one on the shore struck up the song, "Pull for the shore, sailor, pull for the shore."

Bear in mind, not only the words of the song, but the fitness of the music as well. Do not begin the meeting with a low and melancholy tune, however appropriate the words. Do not close the service with a hymn whose words or music are trivial. Send the audience away with a song whose noble sentiment has stirred their hearts.

A certain hymn used at each service for one month in the Young People's Alliance, or a good hymn frequently used at a convention, may leave its impression for days and weeks to come. Some of these hymns may

linger for years because they have sung their way into our hearts and minds. Some of these songs have become precious to us because of some special associations. It makes all the difference possible how and where we sing them.

It would be time well spent if the young people would meet occasionally for singing practice, especially when a new book has been purchased. But in these days when nearly all of the young people read music, this is not as necessary as in former years. A new song or two at each meeting may suffice to familiarize the members with a new book. But be careful not to turn a devotional meeting into a singing practice.

For a special song service, a whole evening may be spent with one song writer as Wesley, Bliss, Sankey, Frances R. Havergal and others, using only their hymns and, if possible, giving some incident in connection with the several hymns either as to their origin or other associations. Also a whole evening may be spent on one subject as prayer, faith, work, etc.

An excursion of song may be arranged in this way: Find a hymn appropriate to the experience of a soul coming to Christ through repentance, consecration, faith, assurance and so on through the entire range of the Christian life and experience, closing with a song of death and heaven. Comments and testimonies between the songs as you proceed will bring out the thought of the service. If properly worked out, this makes a very suggestive and impressive service.

## Chapter XXV.

### SOME YOUNG PEOPLE'S ALLIANCE METHODS.

“Method is an orderly procedure or process; order; system; rule; way; manner, course; method is a way of reaching a given end by way of a series of acts which tend to secure it.”—*Webster*.

Methods are the means employed in doing certain things. Methods are subject to change. Truth never changes. Doctrine never changes. The Bible is ever the same. Methods change because they are human. The Bible never changes because it is divine. Methods are temporal, while the message is eternal.

The Young People's Alliance offers abundant opportunity for variety in methods of conducting meetings. A method which at one time was interesting may have become obsolete and should be exchanged for something new and attractive. We should not discard old methods because they are old, nor adopt new ones because they are new, but because we have discovered a method which we think is more adapted to present needs. The purpose of this chapter is to suggest a number of methods, some of which have been tried in many places and have proved helpful.

*Leaders' Conference.* For the sake of variety and for the purpose of assisting the leaders, it would prove a helpful service to hold a leaders' conference to plan for the meetings for a quarter or half year. This con-

ference should be presided over by the president. The topics of the coming weeks should be taken up and discussed and some novel feature planned for each service. The purpose should not be so much to find something to say as to devise ways of leading the meeting and suggesting methods to be employed and the way in which the truth should be presented. It should be a discussion of methods rather than the content of the lesson. An address on methods for the devotional meetings would be helpful in bringing the subject before the conference.

*Vary the Opening.* Use a different mode from the preceding. If the custom always has been to open with singing, you open for once with prayer. This is sometimes the most impressive way of opening a meeting. The opening may be very informal, yet effectual in directing the thought of the evening. Much depends upon the meeting from the very start. If you have succeeded in giving the meeting a fresh and vigorous start, you have made a good beginning toward an interesting and successful meeting.

*Inquiry.* After opening the meeting, take a few moments to inquire into the work of the Alliance somewhat as follows: Do you know of any of our number who are sick? Have any visits been made or flowers carried during the week? Do you know of any family where relief is needed? Do you know of any children or young people who are not in Sunday-school whom we might reach? Do you know of any who are not members of any young people's society whom we might win for the Alliance?

*Watchword.* Have a watchword which may be written or printed or made into a pennant and have it hung



in your Alliance room. In one of our Young People's Alliance rooms was this watchword: "WANTED: 100 Present every Sunday Evening at Our Devotional Meeting." This serves to keep the young people interested in the attendance and in getting others to come.

*A Visitors' List.* A list of visitors, especially of prospective members, should be carefully kept in every Alliance, so that the committees can follow them up in their endeavor to win them for membership.

*A Praise Meeting.* Let each member read or, better still, quote some verse of praise, adding some personal word of testimony, or stating something for which he is thankful. These may be hastily written on the blackboard and summarized at the close of the service. Ten minutes will suffice for this part of the program which makes a beautiful opening or close.

*Promise Meeting.* Let each one quote a promise from the Word of God, which is especially helpful and precious and give the reasons why it is so. This should be announced in advance to give each an opportunity to find a suitable verse.

*Motto Meeting.* This should also be announced one week in advance in order to give every one an opportunity to think up some good motto for our Christian life, our everyday walk, our business relations or a suggestive motto for a local Alliance.

*Suggestion Meeting.* In this meeting each one should suggest something helpful for the work of the Young People's Alliance, how to make it more interesting, how to make it more effective, how to increase the attendance, how to increase the membership, etc.

*Letter Meeting.* Send a letter, weeks in advance, to several of the friends who formerly attended your Al-

liance asking them to send you a letter of one hundred words to be read to the Alliance, giving the time of your meeting when these letters are to be read. How surprised and delighted the audience will be to hear from these friends.

*Telegram Meeting.* Go to your telegraph office and ask for a dozen telegraph blanks. Send these to a dozen friends who formerly attended the Alliance and tell them you want a telegram of from ten to fifty words to be in your possession by a given date. Read these telegrams to the Alliance and watch the effect.

*Sunrise Prayer-Meeting.* The most fitting times for a sunrise prayer-meeting are Easter, Christmas, New Year, Convention and Camp-meeting Sundays. The extra exertion needed to get out at so early an hour, the unusual time, the fresh morning air, the feeling of the new venture, all combine to make the meeting one of interest and profit. Have the meeting as informal as possible and given largely to song and prayer.

*Twilight Service.* This is especially appropriate on a long, warm, summer evening. Just go out on the church lawn or into a nearby grove or park and hold the meeting in the open air, seated on the grass or standing on the lawn. The whole service, or nearly so, should be given to song, prayer and testimony. One of the parables spoken by Christ to an out-door audience may be read, and the incident used as the lesson of the evening.

*How to get Young People to Pray.* It is sometimes very helpful for the leader to mention one or more things for which we should pray more especially. This will at once suggest some thought or purpose and will make prayer more definite and intelligent. Again, let the members open their Bibles and pray a Psalm to-

gether. At another time, ask for sentence prayers, in which there should be just one thing for which prayer is offered.

*Silent Prayer.* Silent prayer is impressive and is usually a time of heart searching. Do not cut silent prayer off too abruptly. A full minute is none too long. It seems long because of the silence.

*Ask Young Members in Advance.* If members are young in years or experience, and feel timid about leading in prayer, go to them before the meeting and tell them you would like to have them lead in prayer, and that God does not care for a long prayer, but a sincere expression of the heart. If they can utter but a few words, it will help them. Tell them if they can not offer a prayer of their own, they should offer the Lord's Prayer. The most eloquent prayer is not the one uttered in the most eloquent words, but an expression of the sincere desire of the heart, though it be in sobs and sighs and broken sentences.

*A Young Men's Meeting.* This service is not exclusively for young men, but is conducted entirely by them. They have all of the prayers, addresses, in short, everything but the congregational singing, in which the ladies also are permitted to participate. Prepare your program weeks in advance and have the very best that the opportunity affords. A male quartet, male chorus, etc., should constitute the musical part of the program.

*Young Ladies' Meeting.* At another time let the young ladies lead the meeting and outdo the young men, (if they can). Provide a full, rich program. Have the meeting well announced and you will not lack a large and appreciative audience.

*Organized Bible Class.* At another time make one of the Organized Bible Classes of the Sunday-school responsible for the program of the evening. If they are not members of the Alliance, this may serve to enlist them for it. The Organized class should be ready to assist wherever its services are needed, not only in its own class work, but in the Alliance as well.

*Honorary Members' Meeting.* This meeting should be in the hands of former members of the Alliance, who know its history and who were formerly actively engaged therein and are still interested in its welfare. They can bring to the younger members many pleasant reminiscences, and incidents of interest from the early history of the Young People's Alliance.

*Gospel Team Meeting.* If you are living in a town or city where there is a Christian college with a gospel team, ask them to take a service. These are usually earnest Christian young people who will prove an inspiration and be a good example.

*Old Time Religion.* Read extracts from the lives of Albright, Seybert, Long, Esher, and "Reminiscences" by the Rev. Wm. Yost. Have some older member or some aged minister of our church give some incidents out of their observations and experiences. We as younger members can learn very much at the feet of the fathers and mothers.

*Question Meeting.* Announce the meeting a week in advance to give an opportunity to prepare some questions. The members should be requested to study the subject of the evening very carefully and to prepare several questions bearing on the subject. These questions should be written on slips of paper and gathered by the leader. After the topic has been well announced and

the meeting is well under way, the slips should be distributed at random, giving each person one or more questions to answer if they are at hand. The answering of these questions will form a part of the evening's program.

*Question Box.* There should be one question box meeting provided for each quarter and oftener if desired. Such a meeting is always interesting and profitable if properly conducted. The questions should be in harmony with the subject of the evening or, at least bearing on some question relating to the work of the Young People's Alliance. Instead of being distributed the questions are answered by the president, leader or pastor with the privilege of referring them to any one in the audience. They should be gathered early in the evening to give the leader time to look them over.

*Answer Box.* In this instance there is only one question, and that is stated at the close of a service. During the week the members write answers to the question and these answers are gathered up and read by the leader. If the leader chooses to do so, he may make further comments growing out of the answers or ask further questions to be answered by the audience. Such questions as the following may put the members to thinking and will be answered with interest and profit;

Why are you a member of the Young People's Alliance?

What benefits accrue to the church from the Young People's Alliance?

How can the Young People's Alliance assist the pastor?

What book or books aside from the Bible have you found helpful in your Christian life?

What can we do to make our devotional meetings more interesting?

*Pastor's Meetings.* The pastor should take his turn with his young people in leading the meeting. This will permit him to come to them with some special message which he could not present as appropriately in any other way. It will give him an opportunity to present some new and crisp methods of conducting the devotional meeting. It will also show the young people that he is one of them and is willing to take his place among them in service for Christ and the church.

*Echo Meetings.* This meeting should be arranged to hear reports from the conference branch or district conventions. It is a very interesting plan for the delegates to borrow some of the most interesting papers read at the convention to be read to their home Alliance. Only the gist of the convention should be reported. The Alliance is not interested in knowing who led in prayer and what hymns were sung. Give only the most prominent features of the convention and the most important things said and done.

*Post-Vacation Meeting.* One of the best meetings of the year may be a post-vacation meeting arranged for and by the members of the church and Young People's Alliance who were away on their summer vacation. This should be arranged soon after the summer breakup and when people have generally gotten home again. Each one is to tell of some of their vacation experiences, where they attended church, some of the most helpful lessons learned and benefits received as well as the fun and pleasure enjoyed.

*Post-Office Meetings.* This arrangement calls for a letter to the home Alliance from absent friends who are away either on a visit, a business trip or vacation. This might also be extended to members who are now residing elsewhere, but who are still holding their membership in your local Alliance.

*Harvest Home.* This service should come in September or October, just after the harvests of fruits and vegetables have been gathered in. Decorate the platform with fruits, vegetables and grain, and prepare a harvest home program in connection therewith. The visible gifts of God's providence and care will produce a sense of gratitude to him, the "Giver of every good and perfect gift."

*Rally Service.* Rally Day is becoming one of the greatest days on the Sunday-school calendar. Why not have a rally service for the Young People's Alliance as well? It should be made a rally day for the whole church, giving especial attention to the Sunday-school in the morning, the Junior Alliance in the afternoon and the Young People's Alliance in the evening. It should be a rallying time for the whole church, lining up the several departments for an aggressive fall and winter campaign. A special program, decorations, music and speaking should constitute the rally program.

*Membership Campaign.* It should be our constant endeavor to secure new members for the Young People's Alliance. We should not be satisfied with simply "holding our own." When conquest ceases, mutiny begins. Napoleon said: "The army that stays in its trenches, is already beaten." We should wage a war of conquest. The army which adds no new recruits will soon be depleted. There should be a thorough and ag-

gressive campaign inaugurated in every Alliance to secure new members. In many societies there has been no special canvass for members in years. Have attractive invitation cards printed. Place these into the hands of every Alliance member to be given, with a personal invitation, to such as might be won for the Alliance. Hold a "Membership Meeting" where increasing the membership of the Alliance is the subject of the evening. Let each one suggest the names of such as might be won. Assign these names to personal workers and then go after them. Get them to come to the meeting and when they do come, make the meeting so interesting that they will want to come again. Many Alliances might double their membership if the proper effort were put forth.

*Old People's Day.* This service should be provided by the Young People's Alliance in honor of the fathers and mothers of the church. We have our Young People's Alliance, Young People's conventions, Junior Alliance, Mission Bands, Children's Day, but what have we done in a special way for the older people? This service should be planned for a Sunday morning, not too late in the autumn. This is an appropriate time because it is suggestive of the autumn of life. Decorate the church with autumn leaves or foliage plants. Send out special invitations. Provide conveyances for those who will need them. Do not prepare a program. Older people do not care for elaborate programs. Make the service as simple as possible. Sing the old, old songs they used to sing. Have the pastor deliver a message appropriate to the occasion, or invite some aged minister to preach the sermon, consisting mostly of reminiscences. A testimony meeting may follow. Provide



souvenir cards with appropriate Scripture verses. After the service let the young people get around the old people and shake hands wishing them God's blessing and many happy returns of Old People's Day. It can be made one of the best services of the year and will be enjoyed by both old and young.

## Chapter XXVI

### SUGGESTIVE PROGRAMS.

In this chapter we will endeavor to give some suggestive programs for different kinds of meetings. It is not our purpose to provide plans, which will suit all times, places and occasions, but simply to give several outlines which may be helpful to leaders in planning for their meeting. The leaders must use their own minds, think their own thoughts, work out their own plans and use that which is best for their own meetings.

A preacher may have his books of sermons and commentaries, but these can only serve as helps in his sermon preparation. If he would depend upon these he would surely fail and ought to fail, because he was too lazy to help himself. You must grind your grist through your own mill. Use your brains in thinking out new thoughts and methods. Use whatever material you can find to help in building your program, but add to this your own thoughts and put into your preparation time, effort, study, plan, purpose and prayer.

I. *A Consecration Meeting.* This should be the crowning meeting of the month and should be a consecration meeting not only in name but in fact. The Department of Christian Work should take charge of this meeting and help plan and arrange the program. The whole committee, having charge of this part of the work of the department, should sit on the platform or

in front of the audience. While one of the committee leads the meeting, each member of the committee should have some part assigned him. The program may be arranged somewhat as follows:

1. Opening songs, "Nearer still nearer," "I am thine, oh Lord," "Love divine all love excelling."
2. Prayer by the leader.
3. Song; "Take time to be holy."
4. Roll-call of the members, each responding with a Scripture verse or a personal testimony.
5. Scripture reading; Romans the twelfth chapter, or 1 Chronicles 5: 1-5.
6. Bible examples of consecration; Abraham, Moses, Daniel, Samuel, Paul.
7. Address, What is consecration?
8. Paper; What should we consecrate? (Time, talents, money, influence, self, etc.)
9. Song; "Take my life and let it be."
10. Testimonies; "Ye are my witnesses."
11. The last fifteen minutes in charge of the pastor.
  - a. A few earnest words from the pastor.
  - b. An altar service or gathering on the front seats.
    - c. Prayer by someone requested by the pastor.
    - d. Song, while kneeling, "All, yes all, I give to Jesus," or "My all is on the altar."
    - e. A few short prayers.
    - f. Closing prayer by the pastor.
12. Closing song, "Jesus, keep me near the cross."
13. The Mizpah benediction.

II. *A Memory Meeting.* You have no idea how interesting this meeting is unless you have tried it. No one is supposed to have a book, not even a song book, unless it is the organist and many of the organists can get along without a book.

1. Statement by the leader; "This is to be a memory meeting. We will suppose that during the week our hymn books and Bibles have all been stolen from the church. We will imagine that we are again in the days of the Inquisition and that all our Bibles and song books have been confiscated. What if these lights would suddenly go out as is often the case, could we not have any meeting this evening? What if we were stricken with blindness, could we never take part in the meeting again? Sometimes we are out for a trolley or boat ride or are on a train or electric line on the way to a convention, but we have no books with us. Are we perfectly helpless then? We will play that one or the other of these things has happened to us tonight, though we are thankful to know that this is not the case. So we will just carry out our program this evening without any of these aids. I think that many times we depend too much upon them and do not use our memories as much as we should. Memory should be cultivated and this we will endeavor to do this evening."

2. For the opening hymn sing, "Nearer My God to Thee." All ought to be able to sing that.

3. A season of prayer.

4. "Rock of Ages."

5. A number of prayers.

6. Song; "My Country 'tis of Thee."

7. Repeating together the first Psalm.

8. Scripture quotations, each one giving some favorite passage.

9. A Poem.

10. Three minute addresses;

a. The blessing of memory.

b. Things to be remembered.

c. Things not to be remembered.

d. Storing the memory.

11. A memory test; Where in the Bible do I find the Ten Commandments? Where do I find the story of the flood? The Beatitudes? The Lord's Prayer? The parable of the prodigal son? The history of Pentecost? Where is the vine chapter? The two shepherd chapters?

Select a dozen or more Bible verses which ought to be reasonably familiar. Repeat the first half of the verse and let the audience finish it.

12. Repeat the Apostles' Creed, the Ten Commandments, the Beatitudes.

13. Sentence prayers.

14. Song, "Take the Name of Jesus With You."

15. Close with the Lord's Prayer.

III. *Temperance Meeting.* In charge of the Temperance Committee of the Good Citizenship Department. Program material, Temperance Weapons 35c, Prohibition Year Book 25c, (may be procured through our Publishing House). The American Issue, \$1.00 per year, Westerville, O.

1. Several Songs.

2. Prayer.

3. Song.

4. Announcements by the president.

5. Announcement of the subject.

6. Bible reading on temperance.

7. Male quartet or other special music.
8. Reading the exposition of the lesson as given in the *Evangelical Herald*, *The Evangelical Messenger* or the *Christliche Kinderfreund*.
9. Essay: Abstinence for our own sake, by a lady.
10. Address: Abstinence for the sake of others, by a gentleman.
11. Quotations from great men.
12. The life of Frances E. Willard.
13. A temperance reading or poem.
14. The progress of prohibition during the last half century.
15. The duty of the Young People's Alliance in the temperance crusade.
16. Song: "My Country 'tis of Thee."
17. Closing prayer.
18. Song and the benediction.

IV. *Missionary Meeting*. In charge of the Department of Missions. Accessories, *The Missionary Messenger*, Fuel for Missionary Fires, Fifty Missionary Programs, Pictures of our Missionaries and their stations, Mission Study Books. All can be procured from our Publishing House.

Prerequisites: A leader who is enthusiastic and intelligent on the subject of missions. Careful preparation and prayer. Thorough announcement and a special effort to get out an audience. A cheerful and comfortable room. Pictures, maps, charts, mottoes and, if possible, some curios from mission fields. Length of program, one hour. Speakers should be limited as to time so that the program does not become wearisome. Many a good meeting has been spoiled by too much talk.

**Purpose.** To arouse missionary interest by giving missionary information. Trying to arouse missionary interest without missionary information is like trying to build fire without kindling and fuel.

**Scripture reading.** This should deal with such subjects as the Great Commission, the missionary journeys of Jesus, the appointing of the first missionaries in the early church, Paul the Missionary Apostle, the Acts as a book on missions.

**The prayers.** There should be much prayer and devotion. We make a great mistake when we think we must be funny in order to have an interesting meeting. If ever there was a serious project undertaken, it is the stupendous problem of the evangelization of the world.

**Music.** The songs should be carefully selected and none but the most careless leader would ever think of coming to the meeting without having selected them in advance. Our hymn-books abound with beautiful and appropriate songs and some of the best are those which have sung their way down through the centuries and are still the battle hymns of the church.

**Living Links.** There is nothing more interesting and helpful in a missionary meeting than the messages from the missionaries whom we have sent and support on the field of battle. Letters from the foreign field appear from time to time in our church periodicals which should be clipped and preserved for this purpose.

**Lives of missionary heroes.** These shine as stars of the first magnitude in the Galaxy of the noblest lives the world has ever produced. There is nothing more thrilling than that which is contained in the lives and deeds of the missionaries of the cross. The mission study

books, prepared especially for young people, should be in every Young People's Alliance library where they are ever accessible for information from the mission fields of the world.

Special programs; For special missionary programs, we would suggest the following:

1. An evening in Japan.
2. An evening in China.
3. Our European Field.
4. Our Home Field.
5. Our Missions among the Italians.
6. An evening with John G. Paton.
7. An evening with David Livingstone.
8. The Young People's Alliance and Missions.

V. *Good Citizenship Meeting.* We would suggest that this meeting be in charge of men and that the Department of Christian Citizenship be made responsible for the meeting. "Citizens in Training" is a very good book and can be procured through our Publishing House for 35c. Our Forward Movement leaflet on Good Citizenship is full of useful information, sent single copy free or 15c per dozen.

A number of flags and an abundance of bunting should be secured and should form a conspicuous part of the decorations. The presence of the flag always inspires patriotism which is so essential to true citizenship.

The meeting might be opened with instrumental music. Have good singing and plenty of it. Some one has said, "Let me make a nation's songs and I care not who makes its laws." A patriotic meeting would never be complete without singing, "My Country 'tis of Thee," or in Canada, "God save the King." For a



Scripture lesson, the thirteenth chapter of Romans or Matthew 22: 15-22 is very appropriate.

Before going to prayer the leader should direct the thought of the audience to the purpose of the evening and say that the prayers should be especially for our country, our community and for those in office as directed in 1 Timothy 2: 1-3.

Appoint a summarist who will jot down the good points brought out during the course of the evening and near the close of the meeting have him give a summary of the good things said by the several speakers.

If the meeting is such as to demand the presence and experience of some one in office as mayor, principal, commissioner, lawyer or judge, make room for them early in the program and reserve the Alliance talent and your own speech as it may or may not be needed for the meeting later on.

Several should be appointed in advance to speak on certain phases of the subject. As these subjects are usually heavy and require study and research, it is necessary that they should be appointed a long time in advance.

We will take for example this subject; Our Country. This subject might be divided as follows: 1, Its Resources. 2, Its Opportunities. 3, Its Perils. 4, What We Owe It.

Time should be allowed for brief discussions which will give an opportunity for a larger number to participate. A general response will give zest to the meeting.

A patriotic poem or recitation might be given by some younger member of the Alliance or any one competent to do so.

A paper on current events might be prepared and read with interest and profit. Some of the doings of congress, the legislatures, the town council, good roads, community interests, temperance progress and social conditions might be mentioned and discussed.

Then give the summarist an opportunity to give a brief review of the salient points presented by the several speakers, and give the pastor the last five minutes to clinch what has been said and commend those who have contributed to the success of the meeting. Then have another song, the closing prayer and the Doxology.

## Chapter XXVII.

### HOW TO HELP THE YOUNG PEOPLE'S ALLIANCE.

Attend all of the meetings. Do not go only when you feel like it. If we would work only when we felt like it, we would not get much done. Go from principle. Go because you need it and because you are needed. Go especially if it storms because there will be so few there and you will be needed all the more.

Be on time habitually. Habit grows. We can form good as well as bad habits.

Take a front seat. This will encourage others to do likewise and you will be where you can help the leader. Fill the front seats first, leaving the back seats for late-comers.

Help the leader by giving attention. This is the least that you can do and you surely ought to be willing to do that. An inattentive audience will discourage the leaders and make them feel that their efforts are not appreciated. It is an art to be a good listener.

Do not be guilty of visiting during the service. It is discourteous to the leader and is an indication of ill manners. There will very likely be time for conversation after the meeting.

Pray for the leader and for the meeting. This will prepare your own heart and mind and will direct your thought to the work of the evening. It will strengthen the leader to know that others are praying for him.

Take some part in the service aside from singing. You always get out of a meeting what you put into it. If you put into a meeting thought, prayer, praise and practice, you will get out of it help, hope and happiness.

Take part in singing, prayer and testimony. Watch for an opportunity to put in a word on the subject. Do for the leader what you would have others do for you if you were leading.

Help the leader by cheerfully taking the part assigned you. Do this not as a matter of duty, but because you want to. Do not make the leader feel that you would rather not do this, but that you are glad for an opportunity to help make the meeting a success.

If you have no work assigned you, do your part anyway. If Mr. Moody had waited until he was appointed he never would have accomplished what he did, because it is not at all likely that he would ever have been appointed.

Help the leader by giving assent to what is said and done. A nod of the head, a twinkle of the eye or a sincere "amen" will help amazingly.

Help the leader by a word of appreciation after the meeting. If he did well, say so. If he did not do so well but did the best he could, have a word of encouragement anyway. Perhaps he will do better next time.

Speak a good word to others about the meeting when it is over. Perhaps someone thought the meeting wasn't very interesting. If several come and say, "We had a good meeting, didn't we?" they will think it was good after all and they did not know it.

Put in a good word for the Young People's Alliance. There will be plenty of others to say discouraging

things. On some mail boxes are these words, "Lift up," on others, "Pull Down." Which are you?

Come to the Alliance meeting with your own Bible and a studied lesson. Study the topic in advance and come prepared to give some good and helpful thoughts on the lesson. Suggestions may be found in our church periodicals especially prepared for your use.

Invite others to come with you to the meetings of the Young People's Alliance. Speak to your friends and associates about the meetings. Be constantly on the lookout for those not under Christian influence and seek to win them for Christ and the church. We need more Andrews and Philips.

Make an engagement with your friends to come with you to the Alliance. An invitation may not be sufficient, but if you call for them, they will come out of courtesy to you and this may be the starting point in church attendance and in their Christian life.

Notice the strangers in the service. Do not allow any one to go away from the meeting without a kind word, a hand-shake and an invitation to come again. Never mind those whom you see many times each week. Get after the strangers and those who do not attend often. Appoint a hand-shaking committee and see to it that each member of the committee does his or her duty.

Hand a hymn book to those who have none, opened at the right place and with the right end up. We can give a hymn book in a way which is next to an insult, or we can give it so courteously that they will want to use it.

If you are elected to an office, promise God and determine within yourself that you will spare no effort to make your service count for the highest good of the

Young People's Alliance and that you will magnify your office by faithful and diligent service.

If you are appointed on any committee, take your place and do your best. Attend the sessions of the committee, support your chairman by your efforts and be willing to do whatever you are requested to do.

Keep informed on the Young People's Alliance activities. You should not only be a member, but an intelligent member. Read the *Evangelical Herald*. It is full of valuable information. Read our other church periodicals and know what our church is doing and what it stands for. The best informed people are always our best supporters.

Go to your branch and district conventions. We need the encouragement and inspiration which comes from Christian fellowship. "Iron sharpeneth iron." We need to get out of the old groove occasionally. It relieves the monotony and gets us out into the larger and broader things of life. We shall also learn that others have the same battles to fight and the same problems to solve as we have. There is some consolation in that.

Come back to your Alliance with the determination to carry out the good suggestions you have heard and to inaugurate the things which were planned by the convention. Interest is apt to become contagious and, as a rule, others will become interested when they are assured of success.

Meet your financial obligations promptly and cheerfully. Pay your dues and whatever else may be required for the work of the Alliance. Respond to every legitimate appeal to support the activities of the Alliance. Everything that has any value, costs. Our gifts

are just as much a part of our worship and service as our prayers. The gifts accumulate and each year large sums of money are contributed for the extension of the kingdom of Christ. Be thankful for every new opportunity afforded you in assisting to promote the cause of Christ whether at home or abroad through the instrumentality of the Young People's Alliance.

Take an active interest in the general work of the Young People's Alliance. Do not become localized. Acquaint yourself with the work of your conference branch and the General Alliance. Welcome every new demand upon your time and means and accept it as an added opportunity for doing good. The many calls for our means and service are an evidence that the work is expanding and developing. A mother rejoices in the rapid growth of the child, even if it becomes more expensive from year to year. So we also should gratefully accept every new opportunity which is offered by the Alliance to assist in extending our great Redeemer's Kingdom.

## Chapter XXVIII.

### THE SOCIAL FUNCTION OF THE YOUNG PEOPLE'S ALLIANCE.

Man is a social being. There is a social side to our nature which is God-given. "Friendship keeps the heart in tune." The presence of Jesus at the marriage at Cana and the feast at Bethany, puts his divine approval upon all legitimate social gatherings. Asceticism is not a part of our holy religion. The church of today should recognize this social need and give the young people that which is wholesome and good, or the world will offer that which is pernicious and evil. While we deplore the present day church social which is simply gotten up for the sake of amusement and to make money for the church, we may have gone to the other extreme and have provided little or nothing in the way of social enjoyment. There is a social need which must be met. If we leave the young people to choose their own diversion and entertainment they will be likely to find it in the pleasures of the world.

There is a right and a wrong way for the church to provide for social events. Whatever can stand the following test, is legitimate and right: Can we pray God's blessing upon our evening's entertainment? Can we invite Jesus to participate in all the exercises of the evening? Will it make us better mentally, morally and spiritually? If we apply this test conscientiously, we shall never go far out of the way.



There are two things for which we hope our church will always be known: First, her spirituality, second, her cordiality and friendliness. This sociability should pervade our entire church life. Every one should be made to feel at home. "A home-like church" should be our watchword. It should be a church where rich and poor meet together on the same common level, a happy church family. A church where the bereaved find consolation, where the discouraged receive new strength and where the weary find rest.

Our church should be a place where strangers receive a cordial welcome, the disconsolate receive comfort and the weary find rest. People come to church harassed by the cares and perplexities of the week. Here they should find comfort and rest because of the genuine fellowship, the spiritual uplift and encouragement received in coming in touch with God's people. It should send them back to their work for the coming week stronger and better for having attended the services of God's house.

Were you ever in a strange city and went to church because it was your habit to do so when at home? You found a great church, a fine choir and heard a good sermon. But no one noticed you, spoke a word to you or asked you to come again. How did you like it? Did you want to go there again? The next Sunday you tried another church. The singing was hearty, the prayers were fervent and the sermon gripped the heart. After the service several people came to you, gave you a warm clasp of the hand, asked your name and invited you to come again. There was that "home-like feeling." Where did you go to church after that? It is needless to answer.

Is your Young People's Alliance trying to make your church a "home-like church"? The young people can do wonders in making it so. It is a distinct compliment to any young people if it can be said of them that they are friendly and know how to make others feel at home. The older people of the church appreciate a kind word from the young folks. It does not take much to please the older people. Any small token of regard and esteem pleases them, and they notice it.

But it is often said that some of our young people coming to our churches, perhaps from the country to the city, have taken pains to find our church, but received such a cold reception that they never cared to go there again. There was no word of greeting, no warm and cordial hand-shake, no invitation to come again. And this happened not only once but repeatedly. Is it any wonder if they drift into other churches?

If our church people and Alliance members haven't grace and manners enough to speak to them, who can blame them if they go where they will receive a welcome and a cheerful greeting? It is a breach of etiquette, a mark of poor manners, to allow any one to come to your church home and go away without a word of greeting.

Some time ago the writer had occasion to drive across the country for a number of miles on a Sunday afternoon with one of our pastors. It was winter and very cold. But upon reaching the parsonage, the preacher's good and thoughtful wife had such a warm house and cheerful fire that our discomfort was soon forgotten. She had anticipated our coming and prepared for our comfort. What a "home-like feeling"! We did not like to go out again and were sorry when the time came

for the evening service. Is there not many a traveler on the highway of life, facing the bleak winds of adversity, who would find shelter and warmth at our church fireside? Our church is our family hearth-stone, where the church family gathers from week to week and from Sabbath to Sabbath. Here perchance some prodigal may wander in, cold, hungry and heartsick. Here at our fireside and at our altar he may find comfort and rest; and all that is needed to start him in a better life is a kind word and the personal touch.

What is it to be sociable? Webster defines it as, "Being social, companionable, conversable, friendly, familiar, communicative, accessible." Hence, to be sociable is to be inclined to talk with others: not formal or reserved. Sociability is not necessarily eloquence. The teacher of rhetoric can not make you sociable. Sociability is winsomeness. You do not need to be handsome or learned to be winsome. Love to Christ and our fellow men is the secret of it all. "Though I have the tongues of men and of angels and have not love, I am become as sounding brass and a tinkling cymbal." Some mistake *brass* for sociability. But you can soon detect it. It has not the right ring. The secret of sociability does not lie in small talk, coarse jokes and a loud time. A loud time is not necessarily a good time, and a good time is not necessarily a loud time. Usually the less sense there is to a social evening, the more noise. An empty wagon or an empty barrel rumbling over the pavement, will make more noise than one that is full.

But we may arrange for social gatherings which are elevating and edifying in their nature, and which will make us spiritually, intellectually and morally better. The purpose should be mutual acquaintance and help-

fulness. In it we should not seek so much for a good time for ourselves as to make others happy. This is the secret of an enjoyable evening. It will bring joy to ourselves as well as to others. Oh! that we might learn the lesson of real enjoyment, the joy that comes to us in making others happy. This will cure us of selfishness and sensitiveness if not given the most prominent place on the program or "the chief seats in the synagogue."

There should be several receptions given each year by the members and friends of the Young People's Alliance. The word reception is better than the word social, because "social" has been so shamefully used in the past with the ragtime social and all kinds of cheap clap-trap simply for the sake of a frolic and a loud and boisterous time. Let the gathering be held in the basement or reception room of the church if you have one, or have it on the lawn or in the home of one of the members. Invite all of the members and friends of the Alliance, specially the new members and others who attend the meetings to be present. It is better to have a good reception several times a year where a good, rich program is provided than to try to have one every month where everything imaginable is introduced to keep up the interest.

Amos R. Wells gives the following definition of a good reception: "One approved heartily by pastor and church officers. One that draws in all of the members and visitors. One that leaves a good taste in the mouth. One that exercises wits as well as bodies. One with scope of originality. One that makes a fool of nobody. One that leaves the participants more socially disposed than it found them. One with as little machinery as possible. One that bears repetition."

A reception may be called a success "when every one appreciates the good in every one else; when every one knows every one else; when every one's talents have been brought out to the good of everybody else; when the last frown has been smoothed from the face of Christians; when the last quarrel between Christians has been lost in love; when everyone has forgotten the cold pancake hand-shake and will give the friendly grip; when the last wall flower has withered because the wall has been taken down; when the last sensitive plant has ceased to be over touchy; when people become really interesting to each other and not as gossips and critics."

Here is a recipe for the kind of social evenings that should be held; "Such as are carefully planned. Such as were prayed over before hand, opened with prayer, continued with prayer and closed with the benediction in the air and another in all hearts. Such as win souls. Such as break ice and destroy caste. Such as are a healthy restraint and discipline. Such as cost little money but much thought. Such as make pleasant Christian acquaintatnces."

The one pre-eminent purpose of the evening should be to promote acquaintance and mutual fellowship. Break up the cliques and move about through the whole company. Here all should be equal. One of the most unfortunate things that can exist in a young people's society is the spirit of clannishness and snobbery. It is unfortunate for any church or Alliance if the young people are divided into cliques, and one party works against the other and one class feels that they are just a little better than the other because they are better educated or can wear finer clothes. This is anything but Christian, and reveals a spirit of deep-seated and in-

veterate selfishness. There is nothing, aside from a mighty revival, which serves better to break up cliques and save the young people from conceit, selfishness and snobbery than a good, well-planned reception. A social gathering which will put our young people on terms of mutual helpfulness and regard, is as good as a prayer-meeting and is just as acceptable to Christ.

Get up a good literary and musical program, the best you can produce, lasting for about one hour. After this is over, spend an hour in a social way. Chat with your friends, shake hands with the stranger, introduce the new members to others and go from one to the other with a kind, friendly greeting. Get into groups for conversation. Pay especial attention to new members and strangers. Let some gather around the piano or organ for song or instrumental music.

Light refreshments serve to enhance the social side of the occasion. Someone has said that "sometimes there is more grace than grease in a doughnut." The refreshments, however, should be only incidental and should not be the chief purpose of the gathering. People should not be induced to come "because of the loaves and fishes."

But whatever your program may or may not contain, there should always be plenty of time for conversation. This will be, next to the prayers offered, the most helpful part of the program. There is something mutual about it. There is an interchange of thought, "a flow of soul." Conversation is a real accomplishment and should be cultivated. It is a rare gift to be a good conversationalist. But what should we converse about? What shall we say? If you want to converse with another, you must find some object of common interest.

Find what Dubois calls "the point of contact." It may be the immediate surroundings. It may be the happy, chatting company. It may be something pertaining to the church or the Young People's Alliance. It may be something of every day life in which you are both interested. People are usually interested in what they are doing. Find out what that is and then you should become interested, too. Then you can introduce the things in which you are interested. If you have shown an interest in that in which your friend is interested, very likely he will be interested in what you have to say.

Do not spend the whole evening with one person. There are others you should meet. There is that one who seldom comes to church. He has come to the reception, no doubt, by special invitation. There is that awkward boy or that bashful girl. By all means make it a point to meet them. They will appreciate it more than anyone else. They will not forget very soon how you came to them and spoke to them among all the rest. You need not be so particular about meeting those whom you see at the prayer-meeting and in the church services three times a week, but give especial attention to those whom you seldom see at church. Give your attention to those less agreeable but who are more sadly in need of Christian fellowship.

Outdoor recreation should be provided for the several seasons of the year. A trolley ride in the pleasant suburbs or drives of the city, an automobile ride in the country, a moonlight ride on the lake or river, a sleigh-ride to a neighboring town or Young People's Alliance, a hike to a lake, grove or park for a summer afternoon will bring recreation and pleasure as well as profit to

body and mind. It would be of double value if in connection with these drives there could be planned a visit to an orphan home, old people's home, soldiers' home or a hospital. If feasible, a short service may be arranged. It will bring comfort and cheer to the inmates and be a blessing to the young people. We especially recommend that such drives be arranged to take the young people to some church or community where there is no Alliance and where a service by them would be a rare treat. An exchange of visits between Alliances would also bring abiding blessings. Try it.

The birthdays of noted persons, as Washington's Birthday, Lincoln's Birthday, Queen's Day and other national and patriotic days furnish opportunities for profitable programs. As a souvenir of Washington's Birthday, cut hatchets from cardboard and give these to the guests. They may gather autographs written thereon which will make a very pretty memento of the evening.

A Birthday Reception given once a year can be made very profitable socially while at the same time it brings some money into the treasury. In many places we have the birthday boxes where people contribute their offerings on the Sunday nearest their birthday. Here everybody celebrates their birthday at the same time. A double card is printed, reading as follows:



## BIRTHDAY RECEPTION.

This Birthday Reception we give to you,  
 'Tis something novel, tho' nothing new.  
 Please find enclosed this little sack,  
 Please either send or bring it back  
 With as many pennies as years you're old,  
 We'll promise the number will never be told.  
 The Young People's Alliance without an excep-  
     tion,  
 Feel sure you will come to their Birthday Re-  
     ception.

. . . . .

Place . . . . .

Time . . . . .

Sent by . . . . .

A rich literary and musical program should be provided for the evening and a social hour spent. As the guests arrive, they deposit their little sacks in a receptacle on the table. It is a unique way of gathering in the birthday offerings.

## Chapter XXIX.

### EVANGELISM THROUGH THE YOUNG PEOPLE'S ALLIANCE.

The Young People's Alliance should be one of the strong soul-winning agencies of the church. Evangelistic effort should not be confined to a few weeks during the revival meeting. We should get away from the idea that we can only expect conversions during the revival season, and should expect immediate results whether the revival season is on or not. It was said of the early church, "And the Lord added to the church daily such as should be saved." We ought to expect more conversions in our Young People's meetings, in our prayer-meetings and in the Sunday evening meetings. We ought especially to work, pray and expect that souls be brought to Christ at our conventions.

When we remember that approximately one-third of the members of the Young People's Alliance in America are not members of our church, we are at once impressed that here is a large field for evangelistic effort and a large prospect for success. Each year there are from seventeen hundred to two thousand brought into the church from the ranks of the Young People's Alliance. We thank God and take courage. But we should not be satisfied so long as there are so many out of the fold of Christ.

Every member of the Alliance who has espoused the cause of Christ should make it the burden of his prayers

and personal effort to win those for Christ who are still unsaved. If these young people have united with the Alliance, it is an indication that they are well disposed and that they believe in the Bible, the church and her institutions. The next step should be natural and should be expected, *i. e.*, that they should become identified with Jesus Christ as their personal Saviour and with the church which was instrumental in their salvation.

There is no other class of people in the church, if their lives are right, who have so great an influence in winning young people for Christ as young people themselves. Their associations, common interests, ability to sympathize with one another, have a drawing influence in winning others for the Master. Where there are a number of Spirit-filled young people to assist the pastor in his efforts, conversions can always be expected. In the remaining paragraphs of this chapter some ways in which the Young People's Alliance may greatly assist in the evangelistic or revival efforts are suggested.

*Be present at every meeting* during the entire series. Many others, especially the aged, cannot attend through all kinds of weather as well as the young people. The pastor should be able to rely upon his young people, especially if it storms. That is the time he needs them most. Start into the revival campaign with the determination not to miss a meeting if it is at all possible for you to be there.

*Co-operate with the pastor.* This is imperatively necessary. If the pastor asks you to do anything, do not say, "I can't." At least make the effort. He is not likely to ask you to do anything which you are unable to do. Be loyal to your pastor in every sense of the

word, personally and officially, and you will have your reward in the approbation of God and the approval of a good conscience. The blessing comes to us when we do our duty.

*Neighborhood canvass.* Before beginning special revival services, there should be a thorough canvass of the community which should be continued throughout the campaign. In this work the Young People's Alliance should take the greater share of the responsibility. The object of the revival should be to reach as many of the unsaved as possible as well as to infuse new life into the church. Committees should be appointed, with the pastor at the head to see that the work is properly done. As far as practicable every family in the community should be reached. In these days it takes a mighty effort to get the people interested in the revival meetings and something heroic must be undertaken. It is not enough simply to make the announcement and to ring the church bell. Every church, town, city and community has had its revival seasons year after year. The revival meeting has lost its attractive power and something extraordinary must be undertaken in order to achieve results. It takes more personal effort to interest and attract the people than formerly and the Young People's Alliance should earnestly and heroically throw itself into this work.

*Cottage Prayer Meetings.* These are especially helpful in the revival season. A number of cottage prayer-meetings preceding the evangelistic meetings will wonderfully prepare the way for the revival. It is not necessary that the whole society be present. Where the Alliance is strong, it may be divided into groups. These have been found to be very effectual in the homes of

the unsaved and many a family has been won, and many a family altar erected through the influence of the cottage prayer-meeting. There is a social, a family feeling, in a cottage prayer-meeting which is lacking in the spacious auditorium of the church.

*Prayer Circles.* These circles are composed of several persons who agree to pray daily for some special object, it may be the conversion of some person or family or to pray for some special undertaking. This may be done without a formal meeting but there should be a stated time each day when they center their thoughts and prayers upon a given purpose. This is usually kept a secret until the prayer is answered, when it is announced and becomes an object of especial thanksgiving. Many a soul has thus been prayed under conviction and has been brought to accept Christ as a personal Saviour. "Where two or three agree as touching anything, it shall be done unto them."

*Alliance week.* It has been suggested and would no doubt prove a blessing to the young people to set apart one week during the revival effort for the young people. The meetings should be especially planned for them and they should have a large share in the services. This should be to deepen their spiritual life as well as to reach those belonging to the Alliance who are still unsaved. This would no doubt prove a great blessing if all the young people entered heartily into the services. And it is quite sure that a meeting that would prove a blessing to the young people, would be a blessing to the older people as well.

*The Altar Service.* The altar service always has been and we hope always will be an important and impressive part of the revival meeting. It is a rallying

center of the church for united prayer. May the altar service never become obsolete in our church. Not that this is the only place where people can be converted, but it has proved itself a mighty power in the revival in uniting the church in prayer and in quickening its spiritual life. Here thousands have been born into the kingdom of God. It is a long step toward the cross when a sinner is willing to present himself at the altar for the prayers of God's people. It shows a decision which is always impressive. It places the seeker on the side of God's people. It gives the church an opportunity to work and pray with him.

*Prayer and the revival.* Every true revival from the day of Pentecost to the present time has been born of prayer. Whatever our personal efforts, prayer is the one great essential to success. We must work as though all depended on us, and then pray as though all depended on God. Then between our own efforts and God's assisting grace, something will surely come to pass. The young people should take part in prayer and not wait to be asked and urged. The young people at the altar, pleading for the unsaved will have a mighty influence in bringing about a revival.

*Testimony.* "Ye are my witnesses, saith the Lord." A witness is one who tells what he has seen, heard or experienced. Many a heart has been touched by the testimony of one of God's children. A testimony may "find the joint of the harness" when the sermon failed to do execution. Oh, for the old fashioned, clear-cut testimony, telling of what God has done for our souls! That is something which the sinner can not gainsay. Testimony is a means of grace just as much as song and prayer. When people become active in prayer and tes-

timony, the revival is on and results may be expected.

*Singing.* The young people can greatly assist the pastor and promote the interest of the revival by uniting heartily in the song services of the meeting. The young people should gather around the organ or in the front seats and lead the congregation in singing. This will relieve the pastor who needs his strength in other parts of the service. Many a great revival was promoted by prayer, song and testimony. This was the secret of the great Welsh revival. It has been said that Ira D. Sankey sang as many people into the kingdom as were reached by the sermons of Mr. Moody.

*Personal Work.* It is the personal word that counts. Personal evangelism is the need of the hour. Someone has called this a lost art. But why should it be? It ought to be natural to speak to others of the Saviour whom we love and whom we serve. We do not hesitate to speak of other things of common interest. Why should we hesitate to speak of our best Friend?

*God's Program.* God proposes to save the world through those who are saved. This was his plan in the early church. Thus Andrew brought Peter, Philip brought Nathanael, the Samaritan woman brought her neighbors, Peter was sent to Cornelius, Philip was sent to the Ethiopian, and Ananias was directed to go to Saul with instruction and light. "Christ alone can save the world, but Christ can not save the world alone." Jesus wants us to help him do his work in the world.

*Its Need.* Few persons are ever saved except through the direct personal effort of some Christian. The secret of the success of the greatest evangelists of our day is largely due to organizing the forces of the church

for personal work. The absolute necessity of personal effort in all things, is coming to be recognized more and more. The personal appeal, personal sympathy and interest, bring truths home to the heart and make evasion difficult. A word fitly spoken, coming from a warm and loving heart, all aglow with love for Christ, will often accomplish that which the most powerful sermon failed to do. The minister may earnestly present the gospel to the audience, but it does not come with the same force as when it is spoken to the individual face to face.

*In the congregation.* Personal work among the unsaved in the congregation is necessary to accomplish the desired results. Many persons are deeply impressed and brought under conviction by the sermon, song, prayer or testimony, but they hesitate to act. All that is needed is the personal invitation. Perhaps you can manage to sit with them or get them to sit with you during the sermon. When the altar call is given, you give the personal word and help draw the gospel net.

*Privately.* Personal work is usually more effective if we go to the individual alone, especially upon the first approach. Some people will resent being spoken to in public, but you will seldom find a person who is not approachable on the subject of personal salvation when spoken to in private. Seeing them in the home, in the office or riding or walking together, is usually more effective than in the public service. There are some people who have the annoying habit of looking around and watching to see who is being spoken to instead of praying God to help the personal worker. But do not always wait for an opportunity to speak to persons privately. You may have to make an opportunity



and if you can not see them in private, then do so in public.

*After the decision.* When the decision is made and a person has resolved to seek the Lord, a great step has been taken, but it is by no means the end. This is only the beginning and should be followed until the individual has come to a personal consciousness of salvation. We should help him in his struggle to come to the light. We should pray with and for him and encourage him until he is converted. If ever the church should be in the spirit of prayer, it is then. The whole spiritual life of the convert is likely to depend upon the spiritual condition of the church at the time of his conversion. Then after he is converted he should be invited to unite with the church and should be nurtured and cared for.

*How to deal with Inquirers.* Be sincere and in earnest in your dealing with the seeking soul. In talking with him, ascertain the condition of his mind as far as possible. Explain all difficulties with the Word of God. Use your Bible in pointing the way to the cross. Answer every question with some Scripture verse. Pray and depend on the Holy Spirit to guide you and the seeker. Expect and pray for immediate results. Offer Christ as the immediate remedy for every need. It is not feeling, but Jesus whom they need. You lead in prayer. It may bring him relief to lead in prayer also. Then sing an appropriate hymn. Often people are born into the kingdom during soul-inspiring song.

*Training the converts.* It is one thing to get up a revival but it is quite another thing to establish the converts in grace. The converts should be admonished to lead in prayer as early as possible after their conver-

sion. If they do not exercise in public prayer and testimony during the first thirty days of their Christian life, they will be apt to remain tongue-tied the rest of their days. Much depends upon the first activities and experiences of the converts in their public devotions. The Young People's Alliance offers a splendid opportunity to start them in public prayer and testimony. A Sunday afternoon prayer-meeting, especially for converts is helpful in assisting them in the beginning of their Christian life and experience.

*Qualifications for Soul Winning.* We need not be learned or especially talented to be successful soul winners, but we must have a love for and a sense of the value of an immortal soul. When Jesus looked upon the multitude as sheep having no shepherd, "he was moved with compassion." The meaning of the word compassion is that it pained him inwardly. Oh! for that burden for souls which impelled our church fathers to endure hardships, suffer privations and persecutions in order that they might win souls. Another qualification is the power of the Holy Spirit to do the work cheerfully and effectively. "But ye shall receive power after that the Holy Ghost is come upon you." This we can have when we meet the conditions. Let us unitedly make this our daily prayer; "Lord, send us a great revival and let it begin in me, for Jesus' sake."

## Chapter XXX.

### THE BIBLE READERS' COURSE.

The regular and devotional reading of the Bible is highly essential to the development of the spiritual life. Prayer and meditation upon the Word of God are the two channels through which the Holy Spirit communicates and through which the spiritual life is nurtured and enriched. Someone has said that in prayer we talk to God, but in reading his Word, God talks to us. Both are necessary to the sustenance of the spiritual life. Neither dare be neglected.

The reading of and acquaintance with the Bible is absolutely necessary in order to enjoy power with God or in service for our fellow men. Dr. Torrey says: "There can be no fulness of life and service if the Bible is neglected. In much that is now written on power, also in much that is said at conventions, this fact is overlooked. The work of the Holy Spirit is magnified, but the instrument through which the Holy Spirit works is largely forgotten. The result is transient enthusiasm and activity, but no steady continuance and increase in power and usefulness. We cannot obtain power, and we cannot maintain power, in our lives and in our work for others unless there is deep and frequent meditation upon the Word of God.

The secret of the marvelous success of the greatest evangelist of the nineteenth century, Dwight L. Moody, was without question his love for and his unbounded

faith in the divine Word. He preached the Gospel of Christ in its purity and simplicity, and it proved a power of God unto salvation to many thousands who believed. Besides leading thousands of souls to Christ, Moody did more than perhaps any other man of modern times to encourage Bible study.

The great revival we are praying and hoping for will come as soon as we are prepared for it, and history and experience prove that there can be no better preparation for it than through a prayerful study of God's Word.

We should seek a better acquaintance with God's Word on the ground that we need it for our protection, both against the wiles of the devil and the prevalent errors of our day.

As to the temptations which are spared no Christian, our Lord and Master has shown us by his own example how to deal with Satan. When tempted of the devil in the wilderness, Christ had but one weapon against all the assaults of the evil one—the Word. With his "It is written" he smote the enemy hard and won the battle. Our battles with Satan would more often be turned into victory if we understood better how to wield the Sword of the Spirit.

No life is complete nor truly successful without systematic, daily study of the Bible. Weakness, inefficiency, lack of vision, apathy and failure can all be traced to the absence of daily Bible study. Ours is the golden opportunity to engage our young people in the sort of Bible study that will insure the largest success.

The Bible Readers' Course is given to meet a great need and is proving a blessing to thousands. It insures

reading of the Bible, and does away with fragmentary, haphazard, chance and random reading. It provides and guarantees system. Five years' reading leads through the whole Bible. Cards containing daily Bible Readings can be procured from the General Bible Study Secretary. For full instructions and information as to the course, write to your Conference Branch Bible Study Secretary.

The Constitution of the Young People's Alliance provides for a General, a Conference Branch and a Local Alliance Bible Study Secretary whose duties are defined respectively as follows:

It shall be the duty of the General Bible Study Secretary, under the direction of the Board of Control, to promote daily, systematic, personal and prayerful Bible Study among the Young People's Alliances of the entire church.

The Conference Branch Bible Study Secretary shall promote the daily, systematic, personal and prayerful study of the Bible among the Alliances of the Conference Branch under the direction of the Bible Study Secretary of the General Young People's Alliance.

The Bible Study Secretary of the Local Alliance shall promote the daily, systematic, personal and prayerful study of the Bible among the members of the Alliance under the direction of the Bible Study Secretary of the Conference Branch.

We are indebted to Rev. E. W. Prætorius, the first General Bible Study Secretary under the present plan in promoting the Bible Study Course in the Young People's Alliance.

## I. QUALIFICATIONS OF A BIBLE STUDY SECRETARY.

These qualities will be present in an efficient Bible Study Secretary :

1. He will thoroughly appreciate the importance of daily Bible study.
2. He himself will be a daily student of the Bible.
3. He will be anxious to enlist others in similar daily study of the Bible, and will spend time, energy and prayer in doing it.
4. He will stick to the task.

## II. THE WORK OF THE BIBLE STUDY SECRETARY.

1. To bring the matter of Bible study to the earnest attention of every Alliancer.
2. To enlist every member of the Alliance—both Christian and non-Christian—in some form of systematic Bible study.
3. To encourage and further the *habit* of daily Bible study in the lives of the Alliance members.
4. To put a copy of the Bible into the hands of every Alliancer.
5. To enlist non-members in the daily study of the Bible.

## III. THE KIND OF BIBLE STUDY TO BE EMPHASIZED.

Three kinds of Bible study obtain, all of which are to be encouraged : 1. The Devotional—for the deepening of our own spiritual life. 2. The Practical—for the equipping of ourselves to teach and win others. 3. The

**Literary**—to gain general information and scientific knowledge of the Bible. All of these are important, and to be pursued. However, since devotional study is the only safe foundation of any Bible study, we, therefore, are doubly to emphasize the *devotional* method.

Four things are to be especially dwelt upon: a) *The atmosphere in which the studying is done.* The first hour of the day, away from distractions, is best. The “shut-door policy” is to be recommended. An established place and hour will be helpful. Prayer is the light by which we read, for it takes the “eyes of the heart, enlightened” (Eph. 1: 16, 18), clearly to read God’s Word, and this enlightenment is found in prayer alone.

b) *The careful recording of the helpful thoughts of each day’s study.* A blank book will serve for this purpose. In it each day’s personal thought should be carefully written and preserved. This will become one of the “valuables” in our possession, a source of inspiration and comfort in dull and dark days, and a register of growth. A good habit is to study with a pen in hand ready to preserve any helpful thought that is born out of the study. c) *The committing to memory, each day, a verse, having book, chapter and verse number with it.*

Then we shall know where it is. Each time the verse is repeated, the book, chapter and verse number should be repeated with it, which will thus be as easily learned as the words of the verse. This is the way to lay up God’s Word in the heart (Ps. 119: 11). d) *Sharing our blessings* (Mal. 3: 16). Some things are too holy to talk about, but conversing together about them yields the “burning heart” (Luke 24: 32).

#### IV. HOW TO AWAKEN, PROMOTE, AND MAINTAIN ACTIVE INTEREST IN BIBLE STUDY.

1. *Hold a special Young People's Alliance service in the interest of Bible study.* Discuss such subjects as: "The Value of Personal Bible Study," "How to Make the Bible the Very Word of God to Me," "Why Should I Study the Bible Daily and Systematically?" "Why Should I Possess a Personal Copy of the Bible?" "Why Should I Begin Now?" and kindred themes. Be sure to enlist every member present in some form of systematic Bible study.

2. *Institute a personal canvass to line up those who hesitate, and those that were not present at the special meeting.* It is vital that this be done at once, and with all speed. A committee may assist the Secretary.

3. *Ten minutes of each and every Young People's Alliance Sunday service should be devoted to reviewing the week's study.* The best personal thoughts may be given, memory verses cited, and difficulties explained. Have this in the early part of the service, and, if possible, the Pastor should conduct it. This ten-minute review will prove not only interesting and highly beneficial, but will awaken many a sleepy Young People's Alliance.

4. *Lectures on the Bible and about the Bible will help.* Such themes as, "How We Got Our Bible," "Why We Have a Revision of the Bible," and "Why Young People Ought to Use It," "Introduction to the Various Books of the Bible," "Customs in Bible Lands," "The Record of the Bible Down Through the Ages," and like themes may be discussed.



5. *The Secretaries should read the best literature on Bible study*, cull articles on Bible study from the magazines and periodicals, and give the best to the Alliance at various times.

6. *The work should be aggressively and persistently pushed throughout the year.* Constant supervision is the price of success in Bible study work. Never leave it to itself, for there is no perpetual motion in the Kingdom or out of it. Advertise, and keep at it.